The Christian Century

PUBLISHED WEEKLY

Dare the People Know?
An Editorial

Marry Refugees to Point Four!
By Stewart W. Herman

Which Way Britain?
By Iain Wilson

Ministers' Old-Age Insurance
By Harold E. Nicely

OCTOBER 24, 1951

In This Issue

STEWART W. HERMAN

director of the Lutheran World Federation resettlement division, recently visited this country on his way back to Geneva headquarters after touring Latin America to look into possibilities for new homes for Lutheran - sponsored refugees. Before World War II, Dr. Herman was pastor of the American Church in Berlin. He has been at work on some phase of the refugee problem ever since hostilities ended. The Century has presented many articles on that subject from Dr. Herman's pen. The latest, "In Reply to an Arab Sheik," written after he had attended the Beirut conference on Arab refugees from Israel, appeared in the issue of June 6.

IAIN WILSON

now professor of church history at Davidson College, Davidson, N.C., is a minister of the Church of Scotland, with degrees from Edinburgh and Marburg universities. Before coming to the United States, Dr. Wilson was on the staff of the World Council of Churches in Geneva, with special responsibility for relations with German Protestantism. Before *that*, as a chaplain in the British army, he won honors for meritorious action under fire and worked with the religious affairs branch of the control commission for the British zone of Germany.

HAROLD E. NICELY

is pastor of the Brick Presbyterian Church of Rochester, N. Y., lecturer in homiletics at Colgate-Rochester Divinity School, a director of the Rochester Council of Social Agencies and a past president of the Rochester council of churches. A graduate of the University of Chicago, Princeton University and Princeton Theological Seminary, Dr. Nicely is the author of *What Religion Does to Men.*

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The Christian Century

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Coming Events

Oct. 21-26. Religious Television Workshop, Des Moines.
Oct. 21-28. United Nations Week.
Oct. 22-24. Disciples of Christ Area Assemblies, Seattle, Cleveland.
Oct. 24-25. National Council of Churches General Department of United Church Women Regional Conference, Los Angeles.
Oct. 24-26. Disciples of Christ Area Assembly, Lexington, Ky.
Oct. 25-27. Disciples of Christ Area Assembly, Fresno, Calif.
Oct. 26-28. Evangelical United Brethren Second Brotherhood Congress, Harrisburg, Pa.
Oct. 28. Reformation Sunday.
Oct. 28. World Temperance Sunday.
Oct. 28. Chicago Sunday Evening Club: Angus Dun, speaker.
Oct. 28-29. N.C.C. General Department of United Church Women Regional Meeting, Portland, Ore.
Oct. 28-Nov. 4. Religious Liberty Week.
Oct. 29-31. Disciples of Christ Area Assemblies, Kansas City, Mo., Chattanooga.
Oct. 29-31. Conference on Christian Unity and Regional Conference of Council Officers and Executives (Disciples Association for the Promotion of Christian Unity, Chicago Church Federation, N.C.C. Department of Field Administration, sponsors), Chicago.
Oct. 29-31. William Henry Hoover Lectures on Christian Unity, University of Chicago; Charles Clayton Morrison, lecturer.
Oct. 30. Chicago Institute for Religious and Social Studies; theme: "Religion in Education in America"; James A. Corbett, Virgil E. Foster, Bernard Mandelbaum, speakers.
Oct. 30-Nov. 1. National Convocation on the Church in Town and Country, Portland, Ore.
Oct. 31-Nov. 2. Disciples of Christ Area Assembly, Indianapolis.
Nov. 1-30. "Come to Church" Month (Religion in American Life).
Nov. 2. World Community Day.
Nov. 2. Institute on Church Architecture (N.C.C. Bureau of Church Building and Architecture, Oregon Council of Churches, University of Oregon, sponsors), Eugene, Ore.
Nov. 2-3. American Federation of Lutheran Brotherhoods 13th Biennial Convention, Minneapolis; theme: "Responsible Christian Men."
Nov. 4. Chicago Sunday Evening Club; Luther W. Youngdahl, speaker.
Nov. 4-6. Disciples of Christ Area Assembly, Springfield, Ill.
Nov. 5-6. Evangelical Lutheran Church Tristate Pastoral Conference, Milwaukee.
Nov. 6. Chicago Institute for Religious and Social Studies; theme: "Religion in Education in America"; Edward A. Fitzpatrick, Morris N. Kertzer, Erwin L. Shaver, speakers.
Nov. 11. Men and Missions Sunday (Laymen's Missionary Movement).
Nov. 11. National Canvass Loyalty Sunday.
Nov. 11. Chicago Sunday Evening Club; Albert Joseph McCartney, speaker.
Nov. 11-16. N.C.C. Central Department of Broadcasting and Films Religious Television Workshop, Syracuse, N. Y.
Nov. 11-17. American Education Week.
Nov. 13. Chicago Institute for Religious and Social Studies; theme: "Religion in Education in America"; James M. O'Neill, Ralph Simon, Ross Snyder, speakers.
Nov. 18. Thanksgiving Sunday.
Nov. 18. Chicago Sunday Evening Club; Edwin T. Dahlberg, speaker.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

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EDITORIAL

THE RESIGNATION under fire of the chairman of the Democratic National Committee is the strongest indication yet to appear that President Truman will not seek renomination next year. Boyle was a product of the Kansas City political machine which sent Harry S. Truman to the Senate and eventually to the White House. In most respects, Boyle played the game of politics as the President plays it, but in at least one way he erred. His involvement in the scandals of the Reconstruction Finance Corporation made him too heavy a liability for the Democratic party to carry in next year's election, so he was "permitted" to resign. At first his involvement was brushed off as of no consequence, and his critics were dismissed as partisan carpers. But the facts would not be denied and in the middle of October he resigned. This might be interpreted as a decision by the President to sack his party's chairman in order to save himself. But it is more likely that a man of the President's temperament sees in Boyle's resignation the handwriting on his own wall. With the issue of corruption in government certain to play a large part in next year's election, the administration has had to make a damaging admission in letting Boyle go while he was under attack. It would have suffered even more if it had tried to keep him. Either way, the people will be likely to conclude that the party now responsible for government has been corrupted by holding too long the reins of power. The party might still save itself on this issue by resolute housecleaning from top to bottom, but the inconclusive results of the Kefauver investigation indicate that this is not likely to happen.

Boyle's Action Tips Truman's Hand?

Starts Campaign for Vatican Embassy

SOME CONGRESSMEN go a long way to mend their political fences. Representative Franklin D. Roosevelt of New York went to Rome and visited Pope Pius XII to repair his. He informed the pope, according to news reports, that he regretted the political situation made it impracticable to resume American diplomatic relations with the Vatican until after the 1952 presidential election. The convention which prevents visitors from quoting the pope prevented him from revealing what the pope said, but he reported: "I can certainly say the resumption would be welcomed." Several conclusions may be drawn from this episode, which happened on October 12. The first is that Congressman Roosevelt has not hesitated to introduce a religious question into his campaign for re-election in New York. This may be shrewd politics in a predominantly Roman Catholic city, but it is certainly no service to the country as a whole. Second, Mr. Roosevelt implies that when the presidential election is decided on other issues, and the majority no longer have recourse to the remedy of the ballot, diplomatic relations will again be opened between the United States and the Vatican. If it is politically inexpedient for the present administration to open the question now, that can only mean that it fears the majority of American voters will oppose the establishment of a Vatican embassy. Does that mean the administration is ready to bow to the will of the majority? Not at all, in Mr. Roosevelt's opinion. It simply plans to keep its intentions secret until the people cannot help themselves, and then to act. If Mr. Roosevelt is not speaking for the administration on this matter, then the President should publicly disclaim the existence of any such postelection pledge as the congressman implied. Third, the Roosevelt visit makes it clear that the Vatican is still actively seeking a status no other church has with the American government. We have been warned.

U.S. Population in Massive Movement

MORE AMERICANS have moved west and south in the past decade than trekked westward in any similar period in our history. With the general increase of population in all parts of the country, nothing but a massive migration could register the effect seen in the location of the new center of population near Olney, Illinois. The 1951 movement was the longest shift of the population center since the decade of 1880-90, and involved many more people. The center not only moved 42 miles west, but registered a turn of 7.6 miles to the south. Since the beginning of the country, the population centers have remained remarkably close to the 39th parallel. The new location puts it farther south than it has been at any time, and indicates that the industrial expansion of the south, and the rapid growth of such areas as east Texas, are making their weight felt. An increasing portion of industrial expansion is federally financed, since a large share of this expansion is related to rearmament. This leads to increasing decentralization; so the silent westward flow of the American people will continue. This fact has all sorts of consequences. Men planning new industrial enterprises take it into account. Men who are responsible for distribution, for transportation, for communications, mut be governed by it. Educators must place this

development foremost in their plans, and local and state and national governments neglect it at their peril. In this situation, can the churches remain oblivious to what is happening? Many of them, with the National Council of Churches, continue their efforts to serve the Christian community of the country from New York, Philadelphia or Boston headquarters. Even in 1790, when the center of population was first calculated, these cities were east and north of where the major part of the American people lived. Why should the churches or the N.C.C. base their orientation on a situation that ignores our entire social history?

Call Police to Enforce The 'Una Sancta'

WE DON'T BELIEVE in the Julian calendar any more than the Greek Orthodox do. In fact, we hadn't believed in that particular scheme of charting the passage of time long before the Greek Orthodox relinquished it in favor of the Gregorian calendar in 1923. We don't believe, either, in the interpretation that the Eastern Orthodox churches—or for that matter the Church of Rome—give the historic doctrine of the *Una Sancta*. Any church body which conceives itself to be *the* "one holy church" is apt to implement that belief by actions that are neither unifying nor holy. Earlier this month the Greek Orthodox Church took another in a long series of steps against believers in the Julian calendar which illustrates that fact. Athens police were called to disperse a group of Old Calendar Orthodox who attempted to hold a service in the Church of the Three Virgins. Long since branded as schismatic and their church padlocked, this group, numbering about 50, were about to celebrate the liturgy when the police intervened. The offending priest escaped from the building during the commotion that followed but the individual in whose name the building is legally held has been arrested. This is certainly no momentous event in Greek history. It does, however, raise again the question of the future of Orthodox and Protestant cooperation in the World Council of Churches. The Eastern churches have held all along that in matters of "faith and order" they were prepared to teach but not to learn. They have claimed, though, that in matters of "life and work" they were willing to work in partnership with others. Are they? To declare the Old Calendar sect schismatic is a matter of "faith and order." To call the police to prevent the group from holding a worship service is certainly a matter of "life and work." The World Council of Churches should act immediately to challenge this latest act of religious totalitarianism on the part of the Greek Church.

Orthodox Rabbis to Wield New Power in Israel

AT THE TIME the recent Israeli election ended, it was predicted here that Prime Minister Ben-Gurion would have to return to a coalition with the Orthodox religious parties to form a cabinet. (See editorial, August 22.) The prediction was scoffed at then, and Mr. Ben-Gurion has been maneuvering ever since to try to avoid that move. On October 7, however, he presented to the Knesset a cabinet made up of a combination of his own Mapai (socialist) party and the orthodox religionists. We did not see how Ben-Gurion could do anything else, provided he meant to continue as premier. He could hardly take the Mapam into the cabinet, since its price was support of Soviet Russia in the Middle East. And he could hardly deal with the General Zionists, since their price was abandonment of the premier's own socialist policies. So it had to be the orthodox religionists, even though Ben-Gurion forced the election on the issue of depriving the orthodox rabbis of control of the religious education of children of immigrants into Israel. The religious bloc henceforth will hold four cabinet posts and the deputy post in the department of education. It will not only gain all that it has demanded regarding control of education, but it will keep in effect the ban on importation of non-kosher meat and other regulations which have roused the ire of that large proportion of the Israeli population which is without formal religious ties. In the eyes of these Israelis, orthodox religionists represent social reaction as well as religious obscurantism and downright superstition. As long as the orthodox rabbis retain their power—and the *New York Times* says they will now be stronger than ever—progressive Judaism, as represented by Reform congregations in the United States or Liberal congregations in England, will have no standing. Our former editorial, written when we foresaw this new power coming to the reactionary religious forces in Israel, spoke of "the tremendous internal struggle over the place of religion in the Zionist state which is coming some day." Mr. Ben-Gurion's surrender means that if this struggle does not break into the open soon, enlightened religion in Zion will be pushed into a dark corner.

Nehru Loses More than a Cabinet Minister

INDIA's greatest "untouchable," B. R. Ambedkar, has resigned from the cabinet of his onetime corevolutionist Jawaharlal Nehru. His resignation will hardly result in a major crisis in the Indian government; it will certainly add to the questions foreign observers are asking about the Nehru regime. In resigning, Dr. Ambedkar requested permission to read a statement to the parliament. He is a member of that body as a representative of the "scheduled castes," India's nice word for its 60 million who have no social rights. The deputy speaker denied him permission to read the statement unless he would allow the chair to scan it first. Ambedkar refused to accept this type of censorship and walked out of the meeting. He immediately released the statement to the press. It is the severest indictment yet leveled at the Nehru government. In it Ambedkar, who helped to draft the Indian constitution, which abolishes untouchability, denounces the government's treatment of his people, charging that they have been barred from all but the most menial jobs and continue to suffer as in other days. "What is the position of the scheduled castes today?" he asks. "So far as I can see, it is the same as before. The same old tyranny, the same old oppression, the same old discrimination which existed before exist now, and perhaps in worse form." He accuses Nehru of showing the utmost sympathy for the Muslim majority while ignoring the untouchables and the Christian minority. He con-

demns the government's Kashmir policy, declaring his belief that that state should be partitioned along religious lines with a plebiscite in the disputed valley only. He assails India's huge military expenditure and avers that it is necessary only because Nehru has alienated other nations until "we have no friends on whom we can depend for help." These are serious charges. We hope they forecast the emergence of the effective opposition party that India sorely needs. Ambedkar can serve his country, as well as the outcastes, by organizing such a party.

Social Justice for Football Labor!

PROBABLY unintentionally, a referee for the Colorado Industrial Commission has opened a way for reform in college athletics. Referee David F. Howe accomplished more than he may have suspected when he ruled that the University of Denver must provide disability pay for Ernest Nemeth, a student who claimed he had been injured in football practice last spring. Nemeth sought and was awarded compensation on the ground that his injury temporarily deprived him of the earnings he was collecting from his employer, the University of Denver. The university sought to prove that the money, food and lodging he received were given him for "outside work." It lost the case, and we suspect that it lost more than the $13 a week which it was ordered to pay. If one football player can collect disability benefits, others are likely to claim such compensation also. Football has the reputation of being a rough game, and the reputation seems likely to grow. Disabilities are certain to increase in number and severity now that this new balm for bruised sensitivities is available. More than that, university authorities everywhere must be asking what will happen when and if football players begin to take seriously their status as employees. Why should they not demand adequate wages? And organize if they do not get them? Come to think of it, football luggers are a shamelessly exploited lot of people. Their hours are reasonable, but working conditions might be improved and pay is certainly not commensurate with the gate receipts. It might be argued that a good strong union could do wonders to secure a more equitable distribution of the fruits of their labor. What if a team should strike just before the big game—say with Notre Dame? What tearful appeals to "school spirit," to "love for dear old alma mater" that would produce! But a newly awakened athletic proletariat might refuse to let sentiment take the place of realistic facing of their responsibilities by the institutions of higher education. If the universities accept, however reluctantly, the morality of the just wage, perhaps the students will acknowledge the doctrine of honest work for fair pay.

Chaplains Take Forward Steps

THE RECENT semiannual meeting of the General Commission on Chaplains provided real hope that that strategically placed but relatively dormant organization is beginning to wake up. More than 100 delegates represented 43 participating denominations at the meeting. They voted to step up the pace with which they have been attempting to meet the needs of the millions of American youth now in uniform and to double their budgetary askings. The commission's magazine for servicemen, the *Link*, will be published monthly, beginning in December, instead of bimonthly as heretofore. As the official magazine of the United Fellowship of Protestants, successor to the Service Men's Christian League, this publication is a major tool of Protestant chaplains. The budget increase will make possible a larger U.F.P. program for the Christian youth in the services. The executive director of the commission, Thomas A. Rymer, pointed out that this program is urgently needed. Stressing the fact that so far as the 18-year-old group is concerned, the need today is as great as at any time during World War II, Dr. Rymer said, "If youth is to be reached [by the churches] it will have to be through the medium of the chaplaincy in the armed forces." The commission also heard Bishop Henry Knox Sherrill, president of the National Council of Churches, stress the need for close contact between the chaplains and the churches. "Our chaplains often lead a lonely life, far removed from the ordinary contacts they have with the church back home," the bishop said. "On that difficult and lonely frontier they represent all of us. Our relations should not be formal and distant but close and personal." Bishop Sherrill is entirely right. And what he said about the individual chaplain needs to be applied to the relationship of the commission to the churches, too. With all the good work it is doing, the commission could do more. It could act to put itself in the main stream of American Protestant church life—in a closer and more vital relationship with the churches—by merging with the National Council of Churches.

'Commonweal' Needs Help

NEARLY everybody knows *Commonweal,* the independent Catholic weekly, but it seems only about 12,000 people pay its $7-a-year subscription price. Now it is engaged in "Operation Survival," seeking the additional 4,500 subscribers without which its "continuance is in jeopardy." We hope that this dauntless contemporary of ours gets the help it needs. In 1938 it refused to support Franco and lost a fourth of its subscribers. It has blasted Detroit's Father Coughlin and Boston's Mayor Curley, and even ventured to differ with Cardinal Spellman when he led the strike-breakers in a labor dispute at a New York Catholic cemetery. Such courage deserves a better fate than the starvation which now threatens *Commonweal.* Its address is 386 Fourth Ave., New York 16. . . . A poll taken by the church federation of Indianapolis placed the ministers of the city on record as believing that the community's greatest civic need is all-out war on gambling and drunkenness. Next on the list were better schools and more housing for low income people. . . . Bishop Arthur J. Moore of Atlanta has been appointed by the Methodist council of bishops to make an emergency trip to Korea, where he will preside over a specially called general conference. Practically the entire membership of the church fled to southern Korea when the Communists advanced a year ago, and the former bishop is presumed to be dead.

. . . F. Ernest Johnson, the director of the National Council of Churches' department of research and survey, is reported to have told a conference on science, philosophy and religion at Columbia University that Protestants and Roman Catholics might disagree less frequently if Protestants developed "a sufficiently high conception of the church." He said that "the secular notion of individual liberty is as inadequate in the religious as in the political sphere." Religious News Service did not indicate whether he spoke for the N.C.C. . . . Basque priests have been ordered by their Roman Catholic bishops to have nothing to do with the Basque nationalist publication *Egiz*. Penalties up to and including excommunication are threatened in the event of disobedience. In an editorial on June 6 The Christian Century told how these priests were using *Egiz* to demand church condemnation of Franco.

Dare the People Know?

LAST WEEK an editorial in these columns, "The Deeper Corruption," pointed to a growing threat to our American form of government. Such an increasing loss of control over the federal purse by Congress as is acknowledged by members of that body, it was said, indicates that a foundation principle underlying the Constitution is being abandoned. If control by the representatives of the people over the expenditures of government disappears, then the government which the Founding Fathers sought to establish will disappear. The outward forms may remain. The nomenclature may continue. Lip service to constitutional principles may not be lacking. But the reality will have vanished.

We wish now to consider another development which, we fear, is also undermining a basic democratic principle. Just as the drive to strip Congress of intelligent exercise of control of the purse has resulted from the asserted needs of the military in the pursuit of a global balance of power, so our citizens are being deprived of means for an intelligent decision on questions of national policy because of the asserted needs for secrecy imposed by that same pursuit. If democracy stands or falls on the ability of the people to act intelligently—"government by the people"—then it becomes a foundation stone of the democratic political structure that the people shall *know*. The present development, however, is altogether in the direction of depriving them of knowledge. They are asked to vote for policies, or for candidates as the protagonists of policies, while blindfolded. A blindfolded citizenship means a doomed democracy.

This is an issue which has been growing for a long time. When that devoted democrat, David E. Lilienthal, was chairman of the Atomic Energy Commission he constantly emphasized the need for an informed citizenry if vital issues concerning the development of atomic power were to be wisely and democratically settled. As our readers will remember, this paper always expressed its sympathy with Mr. Lilienthal's desires but could not disguise its skepticism regarding the possibilities while the AEC, Mr. Lilienthal's organization, continued policies adopted to insure strict secrecy for its operations. Mr. Lilienthal tried, in one or two speeches, to resolve the dilemma. We never felt that he had much success. We gravely doubt whether there can be any resolution of the dilemma.

But the issue of secrecy in the operations of a purportedly democratic government is no longer confined to the operations of the Atomic Energy Commission. As the department of defense has extended its field of action, until it now requires an outlay of about $70 billion a year, the blanket of secrecy has been stretched across an immense range of governmental action. The department of state is compelled by the nature of its responsibilities to carry on much of its work where it hopes the prying eyes of Congress and the public will never reach. (None of the Wilsonian slogans is today in lower repute than the one about "open covenants openly arrived at.") Add together these three areas of administrative responsibility—all that the AEC is doing to develop the military potentialities of atomic power, all that the armed forces are doing to increase their own strength and that of our allies, all that the state department is doing to improve our diplomatic relations and checkmate the diplomacy of our rivals—and it will be seen that the American citizen is left with very little dependable knowledge on which to act.

President Truman, however, has not been content with even this degree of governmental secrecy. About a month ago he suddenly issued an order to *all* government departments, agencies and employees directing that they should take the same measures to withhold information from the public which, under the plea of military necessity, have hitherto been taken by the AEC, the defense department and the department of state. To be sure, he accompanied this with a caution lest these new security regulations "be used to withhold nonsecurity information or to cover up mistakes made by any official or employee of the government." We believe that the President was sincere in this caution. When the Office of Price Stabilization, on the day following the President's new secrecy order, instructed all its employees not to make public "any internal information that might cause embarrassment to OPS," Mr. Truman immediately forced cancellation of the order. But the effect of the President's new directive will undoubtedly be to keep more and more knowledge of what is going on in government from reaching the public.

Mr. Truman has himself made every government servant apprehensive lest he get in trouble by letting the people know too much. In a press conference at which he sought to justify his secrecy orders, the President took the astonishing position that the press should not publish even material furnished it from official sources and with assurance that it had been cleared for publication if writers or editors believed that, in some fashion, this might furnish aid and comfort to the Russians! His own White House secretariat had to disavow that contention, in a "clarification" issued later. But the episode furnished a clear indication to government employees that, if they value their jobs, they had best watch their step when it comes to letting the public know what they are doing. And this is not to be simply a temporary policy. Despite newspaper outcry, Mr. Truman says he intends to stand by his order imposing secrecy. Joseph Short, the White House press secretary, has stated that the order will remain in effect as long as the world

situation remains disturbed. In other words, the policy is to be a permanent one.

Now, we feel considerable sympathy with Mr. Truman's anxieties lest too much "security" information reach the Russians. We wonder, for instance, whether it was wise for him to reveal that a survey made for the government by Yale University showed that 95 per cent of all the nation's secret information on defense measures has already been published in "newspapers and slick magazines." Such a revelation must have been of more than passing interest in the Kremlin. But this whole episode seems to us to raise the fundamental issue of the possibility of maintaining democracy when a struggle for world power is under way. Democracy implies the people's right to knowledge. Do the exigencies of gaining and keeping world power imply the necessity of keeping the people in ignorance? Whether or not he knew it, that was the underlying question with which Mr. Truman made such a floundering effort to deal at his press conference. Even among his most severe critics, few have shown any eagerness to face that question.

Typically, the press has accompanied its criticism of Mr. Truman's secrecy order and his confusing interpretation of its scope with the suggestion that if he would set up some such office of information as Elmer Davis conducted during the war, perhaps linked with a censorship bureau such as was then developed under the direction of Byron Price (an Associated Press veteran), a workable system of keeping security information secure could be worked out. The rules followed by those two wartime agencies could, it is argued, be made the basis for policies sufficiently clear-cut to guide the press now. Possibly so. Yet that is to ignore the underlying issue. The OWI under Mr. Davis and the censorship bureau under Mr. Price were war agencies. No one pretends that a genuine democracy is in operation during a modern war. Modern war, by its nature, requires a suspension of democracy. Democracy, as a ruling principle, is the first victim of modern war.

Does it follow that the military dictatorship which is accepted as the price of survival in a time of war must also be accepted, for the same reason, in a time of global tension when rival powers become locked in a "cold war"? As the power-stake for which the opposing nations contend becomes larger, must the area of democratic action of necessity become smaller? Everything that is happening these days at Washington to hide what is going on from the public makes us fear that this is the conclusion, unacknowledged but actual, to which our national leaders feel they are being forced. If so, the implications for the future of the republic seem to us very grave, for there is little reason to expect any great lessening of the global tension for decades ahead.

So far as we have seen, only one conspicuous public official has brought forward an alternative to this policy of increasing secrecy in government operations. Senator William Benton of Connecticut, harking back to suggestions made some time ago by the Committee for Economic Development, has urged that a civilian be appointed a member of the National Security Council to act as a "people's advocate" to oppose all unnecessary restrictions on the release of information to the public. Under this official there would be subordinates in all key government agencies whose task it would be to protest against unwarranted suppression of information. "We need appointment of a top-ranking government official," says the senator, "to fight as hard to release information as some have been known to fight to suppress it." And he adds: "The presumption should always be on the side of full and prompt public disclosure. Unhappily, it is all too seldom the presumption in practice." Senator Benton speaks with experience as a former assistant secretary of state.

How practicable the Benton proposal may be, we do not know. It will undoubtedly be derided in the official quarters which are pushing for extension of the areas of secrecy. It is encouraging, however, to find at least one man in high office who does not believe that the world role which has devolved upon the United States of necessity involves an abandonment of the democratic principle. The people must know if the people are to be fit to rule. If the price of world power is abandonment of the people's right to know, that price is too high to pay. As between world power and the continuation of the effort to build a great government of, by and for the people, patriotic Americans would see but one choice. The highest statesmanship today must be directed toward insuring that the choice need not be made.

Middle East Chain Reaction

THE CRISIS in the Middle East about which we have so often warned has come. (See especially "Middle East—Number One Danger Spot," July 18 issue, page 837.) By the simple expedient of refusing to give in, the Iranian cabinet has forced Britain to drop its threat of force and to leave the country. Whether or not the British have said their last word in the affair remains to be seen. Certainly every attempt will be made both at the United Nations and before the International Court of Justice at the Hague to wring from those bodies decisions which will make possible British return to the oil fields of Iran. It is much to be hoped that either the U.N. or the Hague court can work out a formula which will make that possible.

I

But even if that happens the situation in the Middle East will be little altered. The tail of the British lion has been twisted by one country with impunity. It is a game others are rushing to play. Anger toward the West, stored up during the postwar years, bursts out in some new spot almost every day. The character of the outbursts which have followed in the backwash of the British failure in Iran is something entirely different from the bombings of legations, the mob demonstrations and inflammatory orations of a few months ago. What is happening now is that governments are taking carefully premeditated and calmly considered steps to put an immediate end to whatever direct or indirect controls Western nations exert within their borders. The Middle East is mobilizing to give colonialism its coup de grâce.

Hardly had Britain capitulated to the Iranian demand

to get out when Egypt acted to eject the British from the Suez Canal Zone and to take full control of the Anglo-Egyptian Sudan. The announcement by the Egyptian premier, Nahas Pasha, of his government's decision unilaterally to abrogate the Anglo-Egyptian treaty of 1936 and the 1899 agreement providing for joint administration in the Sudan met with wild public acclaim in Cairo and throughout the Arab world. Nahas Pasha, never a popular figure, became a hero overnight. School children were given a holiday. Parades formed spontaneously. Students shouted "Down with Britain!" and "Down with America!" At first there was little disorder compared with the riots staged against the British on other occasions. These were primarily demonstrations *for* the policy of the Egyptian government, not *against* a foreign power. The crowds were not yet thinking about the measures that would have to be taken to get the British out of the canal zone or out of the Sudan. That would take care of itself, or Nahas would take care of it when the time came. All that mattered was that the Iranians had done it and now the Egyptians were going to do it too.

There was something less than general rejoicing in the Sudan, however. The Sudanese Independence party didn't relish the decree declaring the king of Egypt also the king of the Sudan. But its protest was a part of the general picture in the Middle East. It only went a step further to say that control imposed from the outside was not wanted, even though the outsider involved were a neighbor and not a Western power. Abdullah Khalid, secretary general of the party, told the Sudanese legislative assembly that the abrogation of the condominium agreement should mean that the Sudan would receive full sovereignty, adding: "Egypt will no longer hinder Sudanese progress. The Sudanese will determine their own form of government." Two other parties, on the other hand, announced approval of the Egyptian decision.

The Arab League happened to be meeting in Cairo at the time the treaties were announced. In deference to Iraq and Jordan, the league did not specifically condone Egypt's action, but it did pass a resolution giving full support to Egypt's "struggle for her national demands." The league need not have troubled itself about deferring to these two traditionally British-oriented Arab nations. Things were happening in Baghdad and in Amman also.

In Baghdad the government announced that it had already asked the British to revise the treaty which allows Britain to station airforce units in Iraq. The Iraqi find themselves in a new and difficult position anyway these days. They and the Jordanians have long been pensioners of the British. As long as King Abdullah lived the two formed a bloc in the Arab League. But Abdullah is dead and his son and successor, King Talal, is a longtime foe of the British. It is now clear that the British suffered a major defeat in Jordan when they failed to carry through plans to put Abdullah's second son, pro-British Prince Naif, on the throne. This reverse may in the long run prove more damaging than that suffered in Iran. At any rate, with Talal on the throne of Jordan, Iraq must now cooperate with the Arab League or be completely isolated from the Arab world. Its only alternative to supporting the present anti-British policies of the league would be to subordinate itself as completely to British control as Jordan did under Abdullah. That will hardly happen in the culturally more sophisticated country. Abdullah was able to withstand the trend of Arab nationalism only because of the backwardness of his predominantly Bedouin subjects.

The new attitude in Amman can be ascribed only to one thing: the new Palestinian citizens have taken over the affairs of Jordan. It is they who defeated the British attempt to put Naif on the throne. It is they who have taken over the power Glubb Pasha once exerted through his control of the Arab Legion. It is they who have the confidence of the new king. That is why there is rejoicing in Amman over the abrogation of Egypt's treaties. For the Palestinian Arabs this is just another chance to get back at Britain for allowing the Jews to take over their country.

II

Aside from the debate before the Security Council, the U.N. is caught in the Iranian backwash at several other places. In Paris the Palestine Conciliation Commission is facing the failure of its most hopeful session because of it. At the beginning of the present session, which is basing its efforts on a plan presented by the United States, it was the Arab countries that seemed most anxious to cooperate with the commission in working out a solution. Now that has changed. Observers have reported a growing and unrestrained hostility in the attitude of the Egyptian delegation. As time passes this is apt to be mirrored in the attitudes of the other delegates. The new crisis in the Middle East may make impossible further negotiations at this time. This will have little effect on the present economic situation in the Arab countries, but it will seriously affect Israel, whose economy demands neighboring markets to take up the slack occasioned by the sharp decline in aid from American Zionists over the past year.

In Geneva, the United Nations council for Libya is likewise being rocked by the backwash. In the past few days, largely under the leadership of Egypt, opposition by Muslim nations to the council's plans for Libya has stiffened. Egypt, Pakistan and the representative of the territory of Tripoli (one of the three states in the developing Libyan federal union) have indicated that they will oppose in its entirety the Libyan constitution drafted under the direction of the council and approved this month by the Libyan constituent assembly meeting in Bengazi. Egypt has also rejected the council's plans for putting Libya on a firm economic basis. This opposition, partly at least, stems from the fact that Libya is to be included in the sterling bloc. Egypt demands that the new nation be given a currency system of "a truly international character." Because of this newly developed opposition, Libya is almost certain to be a major issue at the coming session of the U.N. General Assembly.

The General Assembly, which meets in Paris next month, has had another long-smoldering issue dropped in its lap by the Middle Eastern countries. Following an Arab League decision to seek U.N. support for its campaign to free Morocco of French rule, the six Arab nations which are U.N. members have sent cablegrams asking that Morocco be placed on next month's agenda. France has issued a statement saying that the U.N. "is in no way competent to deal with the so-called Moroccan question." But the French are already busy trying to line up the

British and the Americans on their side of the dispute. A hard and angry battle that will have repercussions all over the Middle East seems to be in the offing. Tunis, even more ready than Morocco for independence, probably will want to get on the bandwagon. In any event, the already bad situation in the French police states in North Africa is likely to become worse. There again the Iranian triumph over the British will encourage them to try to follow suit.

III

What is to be the outcome of this new crisis in Middle Eastern affairs? Only time will disclose the details, but it is safe to predict that out of it will emerge a new Western policy toward the whole area. This is evident in the concessions which are reported to have been submitted to Egypt. The Middle East must be kept within the Western sphere of influence for military as well as ideological reasons. That can happen only if the West is willing to recognize the realities of the situation and proceeds to develop policy on that basis.

The day is past when the Middle East can be held in the Western camp simply by stationing troops there or by subsidizing friendly regimes. If the growing political strength of these countries did not demand a different type of approach, the thinly concealed intentions of Soviet Russia would. Britain recognized as much when it swallowed its pride and bowed to the Iranian ultimatum, and again when it formed its answer to the Egyptian demands that its troops get out of the Suez Canal Zone and the Sudan. While defying Egypt to try to put the troops out, Britain's statement said that she would stand on her full treaty rights *pending* a satisfactory agreement on the basis of new proposals. In other words, if Egypt will go along with the proposed Near Eastern defense organization, the British will work out some way to appease the Egyptian demands. That is not the way the old British lion roared. It is, however, a very hopeful sign that the British are viewing the present crisis realistically.

But Western policy must be based on more than military objectives. The ties of friendship and cultural relations between the Middle East and the Western nations are deeply rooted. A basis must be found for a whole new set of relationships between the two which will allow a return to the friendliness and respect of other years. What is needed is a Western policy based on the needs and best interests of that whole region. The discrimination of the past few years must give way to fair and impartial dealing. Disproportionate aid to the refugees and displaced persons of any one country must no longer be allowed. What the Western nations can contribute to the relief and rehabilitation of the unfortunate millions of that area must be fairly and equally distributed. Economic help must be made available on the basis of, and in proportion to, the total need. There must be no most-favored-nation, no catering to special interest groups. Such catering to special economic, political and racial interests is largely responsible for the crisis from which we must now try hard to extricate ourselves. We can emerge from the present difficult and dangerous situation into a new and peaceable relationship between the Middle East and the West only when justice and sympathetic understanding supplant greed, chicanery, prejudice and biased dealing.

Security

EDITOR THE CHRISTIAN CENTURY:

SIR: If anyone but you should read this, I would get in wrong, be misunderstood and be called such vile names as "reactionary" and "fossil." But I have been called worse things, so here goes.

I am wondering what the ultimate effect may be if the present interest in "security" of all sorts goes on, as it threatens to do, and it becomes a frantic, all-absorbing obsession, spreading out into all areas of life.

"Security" is easily the word-of-the-decade. A long time ago Tennyson, putting words into the mouth of the "Northern Farmer," wrote:

> Proputty, proputty, proputty—that's what I 'ears 'em saäy . . .
> Proputty, proputty, proputty—canter an' canter awaäy.

Today the echoes of the popular mind would be:

> Security, security, security—that's what I hears 'em say.

Now, to ward off some of the brickbats, may I take an inch of your space to shout that I am all for social security. The extension of social security has been one of the greatest acts of justice in our history. It is a convincing affirmation that a nation's wealth, and responsibility, is its people. It tries to call a halt on the fine old custom of throwing people in the garbage can, like a squeezed orange, when they are no longer a source of profit to someone.

Yet the quest for security can be distorted and perverted until it becomes the exclusive aim in life, blotting out nearly everything else. A recent cartoon in the *New Yorker* pictured how security can blot out that quaint, old-fashioned thing called love. A man is proposing to a girl in these terms: "I have a good basic salary with an escalator clause, social security, endowment insurance, old age benefits, unemployment insurance and a pension plan. Will you marry me?" Ten to one she cried, "*Will* I!"

There is national security. I am for it. But there should go with it the reminder, not of a preacher swinging into the peroration of his sermon on peace, but of a hard-headed military expert, Hanson Baldwin of the *New York Times*, that there is no such thing as absolute security, and that a nation which goes in for it soon becomes a garrison state or a bankrupt state.

Security is becoming an exclusive concern for large numbers. A first necessity for many is to provide an estate for their children so that they may carry on just where their parents left off. Many carry a load of life insurance out of all proportion to the business of living. The true potentialities of life are a burnt (badly burnt) offering on the altar of security.

The effect of the frenzied attempt to eliminate all risk from life is like taking out the nerves in one's bones. Canon Raven has a great word on that: "Our modern civilization offers us shelter behind artificial security for the pain and splendor of living. But that is a way of death." Life ought not to be entombed in a safe deposit box. There is only one place of complete security—a graveyard.

Even a church may catch the disease and read its orders, "Seek ye first an endowment, for what else matters?"

Yours, SIMEON STYLITES.

P.S. My Social Security number is 17,604,891.

Marry Refugees to Point Four!

By Stewart W. Herman

RECENT IMMIGRANTS to South American countries fall into two general categories: those who intend to stay and those who don't. To the former group belong all who have either made good or are determined to do so. To the latter group—most of whom are headed for the United States or Canada—belong all the disappointed and discouraged ones, those who have made up their minds that it is never too late to try another country. Included in this second category are many "false emigrants," that is, those who prefer to think of themselves as "exiles" and entertain the firm expectation of returning to their homes in Europe as soon as the iron curtain is lifted. For political reasons, they would like to be closer to Washington or Ottawa, but it is to be doubted that they would be happier up here. At least a part of the reason for this restless urge to re-resettle is the inability of this exile mentality to come to terms with a radically different way of life in the New World.

A recent hurried visit to several South American countries has given me a fairly vivid impression of the contrast between these two groups. I have no accurate immigration-emigration figures for the various Latin states. Christian agencies which have been actively engaged in refugee service for the past few years are in a position to draw general conclusions without benefit of statistical surveys. Tabulations would probably not throw much light on the particular point which this article aims to emphasize; namely, the urgent necessity of establishing a firm working relationship between important international development schemes (for underdeveloped areas) and the continuation of international migration assistance.

Plenty of Success Stories

First, let's have a look at the two categories. Unestimated numbers of displaced persons and other immigrants who arrived penniless in South America only a few years ago are now on the road to real affluence. Either they are earning excellent salaries with large and well established firms or they have founded new businesses which are proving extremely profitable. As in the United States or Canada, these newcomers now own large new automobiles —the unmistakable badge of success!—and fine new homes, and send their children to the best schools that money can pay for. Some of them have made flying trips to Europe for vacation or on business. For example, a Latvian in Peru is being sent back to England this autumn by his British textile firm in order to get the latest information on dyeing and weaving.

Our church agencies are not so likely to hear from these successful people. The *nouveau riche* immigrant who has spent several bitter, humiliating years in refugee camps as an object of international charity is—not unlike the unhappy victim of a prison sentence—prone to savor to the full his return to independent respectability and to count it to himself for righteouness. Either he has nothing to ask of the church or he is terrifically busy attending to his new career, perhaps both. He may even have learned, if he is a Protestant, that it is wise to dissemble one's religious convictions in predominantly Catholic countries.

The Business of the Church

It is not my purpose to inveigh against those in this first category who show no interest in the church. Plenty of prosperous North Americans are equally guilty. The temptation to plunge fully into the seductively materialistic life which all American countries offer is almost irresistible. But it is the business of the church to ensure that no immigrant is permitted to forget his Christian heritage. I can testify that many of the most fortunate among these new South Americans respond gladly to the call of the nearest pastor and—largely because of their soul-shattering experiences in Europe—evince an eager desire to build churches of their faith and see that their children receive a vital Christian training. Such immigrants may at last supply the "missing link" between two disparate Protestant groups; namely, the older European settlers, who are frequently lukewarm toward the claims of active Christian fellowship, and the indigent nationals in the Spanish- or Portuguese-speaking mission churches.

But there is one perturbing element in this picture of the immigrant who has succeeded. He has now joined the economic aristocracy; he helps to swell further the already swollen cities; he is contributing to the lopsided economic development and the dangerous inflationary trend which are the rule in all these countries; but he is doing little or nothing to assist in the sound general development of his new homeland. As in North America, most of the D.P.'s and many other immigrants gravitate to the larger cities, but in South America the trend is far more deplorable. Venezuela, for example, has one of the highest cost-of-living indexes on this expensive planet. It has an area about as large as Germany and a population not much greater than Switzerland's, yet incredible quantities of its staple food supplies are imported.

The Case of the Disillusioned

Let us now glance briefly at the disaffected and disillusioned newcomer. Perhaps the basic trouble is that he is definitely not the pioneering type. The political mentality of the Western world has developed in such a way during the past few generations that it may be doubted whether the pioneer type has survived the effects of socialism anywhere. I am not trying to raise an issue but simply to establish a fact. It does not necessarily follow that for lack of rugged individualists the undeveloped areas of the world will forever remain undeveloped. But new procedures of development must be found. Even the great self-made Yankee homesteader receivd his land from the hand of the government.

It is a tragic fact that among the recent immigrants to South America are many men of pioneering spirit who, under better circumstances, would have been happy and

eager to push out into the frontier areas and carve new careers for themselves. But they found that they simply could not survive, and they were not sure that their children could. Development of new lands, as North American history shows, exacts a tremendous cost in human life. Hundreds of thousands of families perished in the conquest of the American west less than a century ago. To rebuke the modern immigrant for wishing to remain alive comes with bad grace from us.

North America the Goal

Consequently, literally thousands of new South Americans are appealing to the U. S. and Canadian consulates for visas to join their cousins up north. The International Refugee Organization, which will terminate its work in December 1951, is constitutionally unable to help D.P.'s who have already accepted one resettlement opportunity. This means that they do not get preferential treatment and that there is no one to pay their passage. Many of them are frantically saving their money. The fact that in some countries they are able to accumulate $3,000 to $5,000 in the course of a couple of years, despite the fantastically high cost of necessities, does not lead them to reconsider their desire to get away. Others—especially those with large families—come to our church offices in search of travel loans which must be refused for more or less the same reason that IRO help is refused: there are still hundreds of thousands of refugees in Europe who have not yet had even one chance.

The dissatisfied are letting their dissatisfaction be known in Europe. Consequently the main current of migration (with the possible exception of that from Italy) is being turned toward North America. In short, this continent has become the goal not only of the refugees who are still in Europe but also of those who we thought were resettled in other parts of the world. Some South American countries have long since become little more than steppingstones to the United States. This is especially the case with Bolivia, as I discovered when I visited that country's altitudinous capital, La Paz, nearly three years ago. Venezuela, which proportionately has taken in more D.P.'s than any other South American nation, seems to be losing them just as rapidly. Those who were planted on frontier farms by the government have returned to Caracas to eke out a precarious existence pending eventual departure. A single pet project seems to be absorbing all available official colonization funds.

A Situation that Makes No Sense

None of this makes sense in the light of our avowed national and international purposes to help the refugee find a new home and to raise the productivity of the world's underdeveloped areas, of which South America is one of the most important and most strategic. These two great efforts have never been brought into real interconnection. Are the twain never to meet? Of course we should not prevent immigrants from coming to North America, but we could make resettlement in South America far more attractive and feasible than it is today, simply by bringing these two aspects of international policy closer together in practice.

For instance, there are vast areas of central Brazil which can and should be exploited. The government has repeatedly tried to start developments there but has never been able to muster the resources for a really big push. It simply cannot command the huge sums necessary for a significant colonization program. Thousands of miles of highways and railroads must be built if these great tracts are to become accessible and their produce is to reach outside markets. The fact is that the international money-lending agencies do not always consider the average South American country or its schemes a good risk, and smaller agencies get cold feet when they estimate the cost and foresee the possible necessity of abandoning a few hundred families in the present wilderness.

The Swiss Show the Way

Swiss Aid to Europe has now financed a project for 2,500 people in Brazil—in Paraná, which is not too far from well established communities. In a modest way the Swiss have set the example for something really big. Near Guarapuava the first 220 *Volksdeutsche* from Austrian refugee camps have already planted their wheat, rice and vegetables on a communal basis, with plenty of machine power and under expert technical leadership. Where only three months ago a few scrawny cattle fed on insufficient grass, I saw sprouting fields as far as the eye could reach. I also saw houses mushrooming from the earth and heard the characteristic sounds of a sawmill and a well-digger.

Apparently nothing has been neglected to assure the success of the settlement. The people themselves are happy and healthy. They have a genuine community and the prospect is that they will attain complete individual independence as farmers within a few years' time. Rugged individualism has been supplemented by communal cooperation and subsidized by a $2 million grant from a little European country with a knack for creative charity.

Spending for the Future

There should be hundreds of such settlements dotting the undeveloped areas of a dozen South and Central American countries under a broad-gauge international authority to which each interested state can freely subscribe. The sums already being spent on dubious projects, to say nothing of the fantastic amounts poured out in the name of world defense, would go far to finance the most elaborate settlements for years to come.

A beginning could be made with at least 100,000 farmers from southeastern Europe—the Bessarabians, for example—who today are eating out their hearts in the industrial areas of that continent. Their hands are losing their cunning, their children are going into the factories (where possible), and consequently the potential supply of world agricultural products is being wastefully reduced. These farmers want to settle down together; they do not want to be scattered as farmhands all over the U.S. and Canada. They have always been landowners and they crave land now.

No one would contend that our present world order is rational. Perhaps it is too much to hope that even we, who are contributing such great sums for postwar reconstruction and for peace, will see the logic of letting our right

hand know what our left hand is doing. But I have a strong notion that most of the immigrants to South American countries should and would stay there if the future in the interior could be made just a little more rosy. It may be too late to repair the damaged morale of those who are bent on getting out, but surely something can be done to redirect the stream of migrants—especially from northern Europe—to a continent that, for all its faults, is one of the great untapped sources of food and goods in what is sometimes referred to as an "overpopulated" world.

Which Way Will Britain Go?

By Iain Wilson

MOST Americans regard British socialism with gloomy disapproval, and would welcome the defeat of the present government as a sign that the British people are returning to their senses. However, even if the Conservatives win this month's election, the nationalization measures *completed* since 1945 will not be rescinded. Thus, whatever happens on October 25, Britain is and will continue to be a partly socialized state. This being so, it would help Anglo-American relations a good deal if Americans, when judging the British experiment, would take seriously certain factors which are commonly ignored by the press of this country but which are essential if one is to gain an understanding of what British socialism is.

The late H. A. L. Fisher, the historian, pointed out the initial difficulty of defining socialism. To some it means "the suffusion of industrial life by humane and Christian principles, to others the equalization of wealth and opportunity, to others again the public ownership and control of land and the instruments of production." It would be fair to say that all these ideas have been operative to a greater or lesser degree in the growth of the British movement, which has differed from Continental socialism in its lack of the doctrinaire spirit. The temper of British thought has always been pragmatic and experimental, so that even under the most desperate circumstances Marxist doctrines of class hatred or atheism have played no significant part in British politics. On the contrary, the roots of much contemporary socialism are to be found in specifically religious movements of a popular evangelistic type—in Methodism, for example—as well as in the social ethics of the Anglo-Catholic clergy, so closely identified with the poor.

Christian Faith a Vital Force

Many American churchmen may not like this, but the fact remains that the climate in which large sections of the Christian youth of Britain were reared, for at least 70 years, was one of an impassioned resolve to translate Christian cooperation into action in every field of life. Nor is this a dead tradition even today. There is a large group of Labor M.P.'s, associated with Sir Stafford Cripps, who worship regularly together with the express intention of practicing their common faith in their political decisions. The memory of Keir Hardie is kept green and the name of William Temple is still one to kindle deep emotions. When one recalls that the British movement is bound up with the thought of Ruskin, Carlyle, Morris, the Webbs and Shaw, it ought to be obvious enough that it expresses an attitude toward life very different from the slavish, spineless caricature portrayed by such American groups as Spiritual Mobilization in their continuing assault upon socialism.

Similarly, it is impossible to arrive at an informed judgment upon British socialism unless one takes seriously the fact of its long history. There are those who would trace its origins as far back as the Peasants' Revolt of 1381, which was an authentically popular rising animated by a desire for social justice. The word "socialism" first appears in the early 19th century, in connection with the Chartist movement, which gave birth to the labor movement. Thus well over a hundred years of debate and of experience in local government, as well as in the discipline of trade unionism, have gone to ripen the political thinking of the modern British citizen. This helps to account for the notable absence of violence and disorder in British political life, and also, it may be added, for the high standard of moral integrity which is still characteristic of it.

British Still Prize Freedom

It would be a mistake, therefore, to conclude that the British people have rejected the "welfare state" in favor of "free enterprise" should they return a Conservative majority in the present election. "Free enterprise" of the classical American pattern is impossible in a Europe which is so densely populated, whose economy is largely wrecked, which has to carry the burden of over 12 million refugees, and at the same time to subordinate economic reconstruction to the needs of rearmament. The "welfare state" is firmly established in Great Britain. It will not be howled down by outside agencies. The only authority which could demolish it—a government elected by the British people—will receive no mandate to do so. A Conservative victory will mean that the patient and slow-moving electorate of Britain has decided that they need time to straighten out the social advances already made, and to relieve a tired and depleted leadership in favor of fresher but well tried generals. There will be no retreat from the positions already secured, but time may be needed now for reorganization and for consolidation.

In any case, the American people need have no concern about one fundamental matter. The British people, under socialism as under conservatism, still prize freedom. They have fought and sacrificed for freedom in the past, and they will not yield it now, from whatever direction it may be threatened.

Old-Age Insurance for Ministers

By Harold E. Nicely

THE SOCIAL SECURITY act as now amended provides federal old-age and survivors' insurance for numerous groups of employees not previously covered. Among the newly eligible categories are employees of nonprofit organizations. These qualify provided the organization agrees to pay the employer's tax on wages and provided at least two-thirds of the employees indicate their desire to participate. Employees of corporations organized and operated exclusively for religious, charitable, scientific, literary or educational purposes can claim this coverage. Ordained ministers whose services are performed in the exercise of their ministry are excluded, but clergymen employed by nonprofit organizations for services not performed "in the exercise of their ministry" are eligible. Thus ordained theological professors who so construe their vocations are accorded the same status as college professors and hence qualify for old-age and survivors' insurance.

Two years ago the presbytery of Rochester ordained a young man who felt called to the form of Christian ministry offered by the service of the Young Men's Christian Association. However, if he is to share in the coverage which is provided by the law for his colleagues in the Y.M.C.A., it must be assumed that his services are not performed "in the exercise of his ministry." Is that right?

Why the Dissimulation?

It is my contention that in this limitation Congress has discriminated unfairly against ordained ministers. I do not impute blame to Congress, for that body framed the act in conformity with various church pronouncements purporting to represent the will of ordained ministers. But the act can be amended, and will be, if enough ministers want coverage. It is time to raise the question whether parish ministers really want this insurance.

A clear understanding of the present provisions of the act is desirable. It sets up what is essentially a mutual insurance fund operated by the government. This fund is distinctly of the people, for the people, and by the people. A tax of 3 per cent, half paid by the employer and half by the employee, is at present levied on the first $300 of monthly salary. This will be increased to 4 per cent in 1954, and may be further increased to 5 per cent in 1960, to 6 per cent in 1965, and to 6½ per cent in 1970.

If a man earns $300 monthly and his participation has been continuous, his retirement payment at age 65 will be $80 per month. When his wife reaches 65, she will receive half his pension in addition, or $40. If he dies, his children under 18 will receive $40 per month each and his widow $60 per month. Maximum family payments based on a salary of $300 per month are $150 per month. These pensions are not taxable income.

It is worth while to compare these figures with annuities now paid by various denominational pension funds. We have a sound, well managed pension plan in the Presbyterian Church. The annuity is 1¼ per cent of the total of all salaries on which pension dues have been paid. Thus a person earning $3,600 annually will add $45 each year to his pension, and after twenty-five years will receive at 65 a pension of $1,125 annually. His wife will receive nothing if both are living, although certain widows' and dependents' benefits are provided. The minister's pension will have been earned by the payment of 11 per cent of his salary to the fund, 3 per cent being paid by the minister, the remainder by his church. This pension is not exempt from income tax.

Supplement Church Pensions

The reason for this wide discrepancy in benefits is that all private plans pay pensions out of the earnings of invested capital. The government, however, did not adopt this scheme for two reasons: First, on that basis adequate benefits would be postponed far into the future and thus for years to come would leave the problem of retired employees just about where it was. Second, such an enormous accumulation of capital would not only become a political temptation to any party in power but would itself present a problem. The government could invest safely only in its own securities, and pay interest to itself out of general taxation. It was decided, therefore, to pay full benefits out of current premium payments, revising the premium rates upward as that became necessary, and finally, when the plan has been in operation for many years, paying out of general taxation the difference between income received and annuities paid. When that time has come, it is estimated actuarially, 9 per cent of wages and salaries up to $3,600 will provide sufficient funds for the scale of benefits outlined, with 6½ per cent paid by employer and employee and the rest out of general taxation.

I was recently informed that the 4 per cent payment effective in 1954 will be enough to provide pensions for many years to come, and that, when necessary, the balance may be paid out of taxation. Inasmuch as Protestant ministers pay an income tax, they should not feel too conscience-smitten about receiving some of it back in the form of an adequate pension. Indeed, if the present arrangement continues, by 1970 a clergyman may find himself paying an income tax to help provide a pension for a bank president, while he himself receives nothing. This is because all corporations have dovetailed their pension plans with federal old-age and survivors' insurance in such a way as to supplement the minimum federal benefits based on the first $3,600 of salary earned, with additional benefits provided by the employing corporation.

How Social Security Could Help

A Presbyterian minister recently retired at age 71. His pension is $1,300 annually, and his church supplements this by $1,000 annually. If he had been covered by Social Security in 1936, when the act was written, and if the Presbyterian pension plan had been modified to allow his participation, he and his wife together would now have an additional $1,000 a year, with only a slight decrease

in his Presbyterian pension. The decrease would result from the fact that he and his employer would have paid to the Presbyterian Board of Pensions 11 per cent of all salary over $3,600, and only either 9 per cent or 8 per cent of the first $3,600, according to the previous rate; that is, they would have paid to the board 2 per cent or 3 per cent less on the first $3,600 than at present, paying that percentage instead into the federal benefit fund. Thus the minister's premiums paid to the board would have earned a little less than the present amount, but he would receive both church and federal pensions.

Objections Answered

The old objections to the inclusion of ministers in a government pension plan seem to have disappeared. One was that the government plan was "not safe." Perhaps not, but it is as safe as a government bond, which is generally held to be a good, conservative investment. Another objection was that this plan was the "entering wedge of taxation." To which the obvious answer is that not only is Congress extremely sensitive to the voice of the people, but that the church itself cannot be taxed because it is a nonprofit organization. You cannot tax a hospital or a college because they do not earn money. How then can you tax a church?

The chief objection always has been that including ministers in Social Security represents a compromise of the principle of the separation of church and state. No one ever made it clear whether the principle would be compromised in the direction of state dominance or church control. Under the present plan, neither danger exists. The minister would pay his premiums in a contributory plan and would not be controlled, demeaned, pauperized or otherwise corrupted by receiving back his own in the form of a legitimate annuity. Academic freedom has not been compromised by the inclusion of college professors. Religious freedom will not be compromised by making it possible for a minister to anticipate his old age with composure and to retire with dignity. At 65 he may even recover the lost Christian virtue of resignation. He may be deprived of the freedom to beg or of the necessity of living with Cousin Mary or making his residence in the county home. He may have to forego receiving from his affectionate parish a special allowance which he knows uneasily would otherwise go to Christian education or missions.

Make It Voluntary!

In 1938 the presbytery of Rochester adopted a resolution unanimously favoring the inclusion of ministers under the old-age provisions of the Social Security act. We were sat on. We were told that 99 per cent of Presbyterian ministers and laymen were definitely and unalterably opposed to our position. The writer was requested by a good brother in Pennsylvania to make due and public acknowledgment of error. A former moderator, now with the church triumphant, warned that the camel was getting his head under the tent. But now opinion is swinging around to our position.

The decision to adjust church pension plans so as to permit voluntary inclusion of lay employees of religious organizations under Social Security is a tacit admission that objections previously made are invalid. If questions still remain, as they probably do, they can surely be resolved by requesting that the coverage of ministers be strictly voluntary. The inclusion in the plan of lay employees of nonprofit organizations is on a voluntary basis. Certainly no minister should be forced to receive a pension against his will. Any church or any minister should be permitted to abstain. It will be interesting to observe how many ministers do in fact abstain if and when the act is amended to admit them.

Perhaps I should say that I am not writing in my own behalf. My pension will be sufficient if I reach the age of 65. At times I find myself looking wryly at the prospect of contributing in my old age through an income tax to the pensions of laymen who, with obscure reasoning, stoutly oppose the inclusion of ministers because they are "men of God." These good church members see no objection to claiming benefits for themselves, for they make a subtle distinction between "Christians" and "men of God." If they do not receive federal old-age insurance it may be only because, despite retirement, their directors' fees are so large as to make them ineligible under the provisions of the act.

I write because the time is ripe to raise the question in behalf of retiring ministers who do not have adequate pensions. They are still part of the church militant. The march has not ended, the battle is not over, and their rations are poor. It is odd that the church, which for many years has been needling both industry and government to make adequate provision for retiring employees, should hesitate to wear the shoe when it fits. It is a modest but comfortable shoe for an old man, and even old ministers sometimes have aching feet.

VERSE

The New Lunacy

THE Lords of Power plot and plan
To dominate the moon with man:
"If we can seize the moon," they say,
"The total earth must own our sway.
A rocket there, a rocket here,
Can paralyze a hemisphere:
The conquest of the moon shall be
Our fulcrum of supremacy!"

Yet tides and strolling lovers find
The moon still powerful—and kind.

E. MERRILL ROOT.

Atomic Blast

IT flashes swifter than a clock could tell,
Burns with a brilliance that no words could name.
And yet it makes, from sparks of heaven's flame,
Terror and ruin never known in hell.

STANTON A. COBLENTZ.

BOOKS

The Two John Donnes

THE POETRY OF JOHN DONNE, AN EXPLICATION. *By Doniphan Louthan. Bookman Associates, New York 4, N. Y., $3.50.*

THE PRAYERS OF JOHN DONNE. *Selected and edited, with an essay on Donne's idea of prayer, by Herbert H. Umbach. Bookman Associates, $2.50.*

EVERY reader of John Donne is faced with the fact that he seems to have been, at different periods, two different kinds of person. After a frivolous and pleasure-seeking youth, he took holy orders at the age of 43, became dean of St. Paul's in London a little later, and continued to lend distinction to that distinguished post until his death in 1631. He was eminent in piety, eloquent in preaching and powerful in prayer. It is true that many sinners have turned saint. A book could be written about such brands snatched from the burning; in fact, I believe such a book has been written. But Donne's case is not quite parallel to, for example, Augustine's. Augustine wrote his own life story, made public record of his penitence as well as his sins, and capitalized his conversion for the edification of the young. Donne left behind him no "Confessions," but he did leave behind a considerable amount of very skillfully wrought poetry, some of which provides the evidence for his youthful gaiety and the rest of which, though deeply devout, conveys no impression of distress over the memory of past frivolities. The verses entitled "Farewell to Love" fall considerably short of performing that function.

On the face of the documents it appears that *Eros* and *Agape* engaged in dubious battle in the mind of John Donne until, as the latter proved more potent with his advancing years, the former withdrew from the field in honorable defeat but still in possession of his arms and colors. It is, however, a mistake, as Dr. Louthan maintains, to regard the early erotic poetry as autobiographical and to interpret each poem as descriptive of an episode in the author's love-life. On the other hand, it is going much too far in resolving the dialectic between "Jack Donne the rake" and "John Donne the dean" to say that the former never existed. The truth is that the poetry is much more important than the details of its author's conduct. At this late date we need not "seek his frailties [if any] to disclose," and we will lose nothing by adopting the working hypothesis (whether it is true or not) that the more indelicate poems are essentially dramatic monologues in which the author—doing as Browning did in the poems to which he explicitly gave that description—sets up an imaginary situation with its appropriate cast of characters (two are sufficient) and puts into the mouth of one of them the discourse which he thinks suitable for such an occasion. Any reader of the poems will testify that it is not difficult to deduce from the text all that one needs to know about the situation and the persons involved in it. The point is that in such a composition the author is not (or not necessarily) one of the persons. The poem is not "sincere" in the sense of expressing his own sentiments or describing an incident in his own experience. This presupposition seems necessary in order to prevent an unrepentant "Jack Donne the rake" from overshadowing the grave and reverend dean.

Besides being erotic to a degree that would be embarrassing in polite society today, perhaps more than in the 17th century, these early poems are pieces of superb and intricate artistry. If one is going to read them at all (mind, I am not recommending them), one will get their full meaning more clearly and appreciate their technical merits more fully by taking advantage of the expert "explication" offered by Dr. Louthan. Donne also wrote a series of "Holy Sonnets" and many other poems of an intensely religious nature. Erotic imagery plays an important part in these too. For this, he had reputable precedents, biblical and other. *Agape,* it seems, can borrow the panoply of *Eros* and use it for his own purposes; they are not necessarily enemies. It was characteristic of the 17th century "metaphysical poets," with their addiction to "conceits," to anatomize a metaphor into its minutest parts and (as it seems to us) to ride a good simile to death. Only in the hands of a master could this usage escape falling into absurdity; and John Donne was a master.

The collection of *Prayers* which Dr. Umbach has taken from Donne's writings of various kinds is a valuable contribution to the literature of devotion and to our acquaintance with their author. They had not previously been brought together. Some are selections from the "Divine Poems" which Donne wrote during the last 20 years of his life; others are from his sermons and doctrinal essays; some of the best are extracts from personal letters. Umbach's introductory essay states Donne's ideas about the nature and conditions of effective prayer. The language in which Donne expresses these ideas is sometimes whimsical but it is always earnest, and the ideas are sound. The prayers in verse form have the qualities, and therefore the defects, of the then current style with its use of imagery and conceits to a degree that seems to us artificial; but in the prayers on various occasions, in those which end the sermons, and in the benedictions and petitions with which he closed many private letters, he speaks from the heart with spontaneous eloquence and transparent sincerity.

The reader of John Donne's poems must proceed at his own risk, but his prayers are a safe and open highway to a richer spiritual life. Dr. Umbach's diligent research and careful editing have made available some authentic treasures.

W. E. GARRISON.

Books in Brief

WILLIAM JAMES, THE MESSAGE OF A MODERN MIND. *By Lloyd Morris. Scribners, $2.00.* Here again the reviewer must content himself with giving an announcement rather than an opinion. This book about William James is one volume in a series entitled the "Twentieth Century Library," some volumes of which have previously been reviewed. Each of them is a presentation and discussion of the thought of some notable thinker, with only so much of biography as is needed to make the exposition intelligible. In addition to the William James volume there are now before me three others: *Charles Darwin, The Naturalist as a Cultural Force,* by Paul B. Sears; *George Bernard Shaw, Critic of Western Morale,* by Edmund Fuller; and *Fyodor Dostoevsky, Insight, Faith, and Prophecy,* by René Fueloep-Miller.

FRANÇOIS DE FÉNELON, STUDY OF A PERSONALITY. *By Katharine Day Little. Harper, $3.50.* Fénelon (1651-1715) was an archbishop of a very unusual kind. His first training in the Roman Catholic Church, under M. Tronson in the parish of Saint-Sulpice, was in the tradition of Olier and Vincent de Paul and was largely concerned with what we now call "social work." He early learned to give great emphasis to ecclesiastical discipline, spiritual "direction" and the techniques of devotion, but he always maintained a certain spirit of freedom and intellectual initiative not often combined with the first two. As a young priest—and a bachelor, naturally—he wrote a manual for the education of girls. Lover of freedom as he was, he went along with the policy of persecution after the revocation of the Edict of Nantes and spent some years on a mission to convert Protestants in Saintonge, by methods that would now provoke rebellion in any country except Spain. Still, he did not think they should be treated with unnecessary cruelty. As he said, "it is enough to forbid them the exercise of their religion as the king desires." He clung to the idea of church unity by compulsion. He spent eight years at Louis XIV's court as tutor to the heir apparent, but the court never put its stamp on his manners or morals. For the edification of his young charge he wrote *Télémaque,* which became a favorite text for French classes in English schools. He broke with Bossuet, whose protégé he had been, on the issue between Gallicanism and ultramontanism; and he sided with the Jesuits, whom he did not like, in their war on Jansenism. The crucial event in his life was the beginning of his close association with Mme. Guyon and his entanglement with "quietism." This led to his "banish-

ment" from the court to his diocese of Cambrai. In this very intelligent and penetrating biography, perhaps the section of greatest permanent value, though not of the greatest biographical interest, is the pages (91-134) on French and Spanish mysticism in the 17th and early 18th centuries.

DIALOGUES ON ELOQUENCE. *By François de Fénelon. Princeton University Press, $3.00.* Almost simultaneously with Katharine Little's biography comes this scholarly edition of Fénelon's most important book, for modern readers, with an extensive introduction and a new translation. It was ostensibly addressed to all public speakers, but was intended especially for preachers. The typical "great sermon" of his time was like a set piece of fireworks; apparently its chief purpose was to make the admiring crowd cry "A-a-ah!" Like Socrates against the Sophists, Fénelon aimed to cleanse oratory of tricks designed to make the worse appear the better reason, and to make it the sincere, natural and persuasive communication of truth. A good idea, even now.

THE DOCTRINE OF OUR SALVATION. *By Paul Stevens Kramer. Exposition Press, $3.00.* The subtitle is "An Introduction to the Theology of Atonement, of the Church and of the Sacraments." In 150 pages of text, the author discusses these momentous themes both historically and theologically, and with great clarity. These necessarily involve also the fall and original sin, the meaning of salvation and the nature of grace. The point of view is that of a staunch but moderately liberal Anglican (with a Ph.D. from the University of Chicago), whose purpose is equally to defend the historic position of his church, to make it reasonable to men of modern minds, and to avoid the attitude of haughty superiority to other churches. The operation of the sacraments, he says, lies between *opus operatum* and *opus operantis,* i.e., what God does through the act itself if the recipient does not impose an insuperable barrier and what the recipient does in receiving it. In the case of infant baptism ("by the time of St. Augustine the practice seemingly was widespread") no barrier can be imposed by the unconscious recipient, and so "the spiritual regeneration of an infant in baptism is wholly and properly *ex opere operato.*" Every church has a right to believe that it is a part of *the* Church, but none has a right to say that any other is not. As to apostolic succession, Dr. Kramer says:

> It is sometimes maintained that the Christian Ministry is based upon the Apostolic Succession; that from primitive times Bishops have been consecrated and received the grace of Orders; that as through a "golden conduit" grace has been handed down through the years; that all who have been thus validly consecrated receive the grace of Orders, and that, therefore, their sacraments are valid; and those churches whose ministers are not episcopally ordained have neither orders nor sacraments. This is certainly not the teaching of the Church of England (p. 80).

I hope he is right about this, and also in saying a little later that, while "apostolic succession is a fact and, rightly held, is a fact of great value," and while "the Church of England . . . believes that only on that basis can there be a true Christian unity," nevertheless "she never condemns the orders and sacraments of those religious bodies which do not possess it." This is important if true.

FARMING AND GARDENING IN THE BIBLE. *By Alastair I. MacKay. Rodale Press, Emmaus, Pa., $3.00.* There are all kinds of interesting bypaths in Bible study and this book follows one of them. It pursues a pleasing and somewhat discursive course among the fauna and flora of Holy Writ and guides the reader among the biblical references to flowers, fruits, herbs and trees and domestic animals, and the human activities relating to their cultivation and husbandry. It performs a very useful function in furnishing a kind of background for the biblical narrative that adds a good deal to the sense of its reality. W. E. G.

CORRESPONDENCE

He Splits a Papal Hair

SIR: Let's split a hair or two over your Sept. 26 editorial, "Papal Encyclical Distorts Chalcedon History." While I hold no brief for the pope, references indicate that he is closer to the truth of Chalcedon than you are in this editorial.

I challenge the statement, "One thing that the 'fathers' of Chalcedon refused to do was to pay homage to the primacy of the Roman pontiff." Please note Canon 3 treating of proximate honor, as adopted in the Council of Constantinople 70 years earlier, to the effect that "the Bishop of Constantinople [is] to have the primacy of honor next after the Bishop of Rome, because that Constantinople is New Rome" (Bettenson, *Documents of the Early Church*). On reading of Canon 3 from Constantinople, Chalcedon placed on record in its Canon 28, "We also determine and affirm the same things with regard to the privileges of the most holy city of Constantinople, New Rome."

As you state, Leo I was quite distressed by Canon 28's declaration of equality between Rome and Constantinople. The historical fact is that he refused to accept it. It is thus quite remarkable that the present pope appeals to the authority of Chalcedon as having "upheld the primacy of the Roman pontiff." Despite the oddness of appeal to a nonaccepted canon, I do not think that the statement can be classed as "historical bunkum." Chalcedon was equivocal in saying that New Rome, "enjoying equal privileges with the old imperial Rome, should likewise receive equal rank in matters ecclesiastical, holding the second place after her." How an equal can hold "second place" is beyond me, but it makes for bigger and better hairsplitting.

RICHARD H. BREADY.

Wilmington, Del.

Federation Is Socialist

SIR: Concerning your editorial (Sept. 19) on the Methodist Federation for Social Action, is The Christian Century implying that it is unwise or immoral for socialist Christians to organize for the purpose of acting on their convictions? If not, why does the writer of the editorial think it "unfortunate" for the federation to refuse to compromise on principles in order to attract liberals?

Most federation members are deeply concerned about the prophetic mission to which they feel called. Like the prophets of old they must denounce injustice wherever found. They must not conform but seek to transform. They cannot conceive of a Christian society that would not be socialistic; neither have they hope for a socialist one that would be devoid of Christian virtues. They believe that there is no other way to obey the command, "Thou shalt love thy neighbor as thyself." They believe the struggle for profit to be immoral because it violates this commandment.

PAUL F. ALBRIGHT.

Hollydale, Calif.

Federation Is Not Socialist

SIR: With all due respect to your otherwise fair spirit as a Christian publication I would say that editorial comments (Sept. 19) respecting the Evanston annual meeting of the Methodist Federation for Social Action were misanthropic to say the least. "Vas you dere, Charley?" I was. The stupid and misinformed disturbance among patriots on the north side, the tub-thumping of the American Legion, the jaundiced reporting of the Chicago press—all this you passed by on the other side. What worried you about the Evanston conclave was a "drift toward socialism," the flight of the liberals and the seizure of power by a handful of "radicals."

As for socialism—it was a handful (6) of "Norman Thomas socialists" who stood out against confirmation of Jack McMich-

ael. Fifty others not so "socialist" voted otherwise. As for the "flight of the liberals," they were in such numbers as to give to the conference a definite middle-of-the-road orientation which showed up in discussions, resolutions and policies. As for the "handful of radicals"—that depends on what you mean by radicalism. How dangerously radical are these Christians who vote for peace, for civil liberties, for revocation of the Smith act and the McCarran act, and support a mixed, balanced cooperative economy like that of Finland? How communist are these Methodists who adopt the World Council of Churches' condemnation of both communism and laissez faire capitalism?

EDWARD L. PEET.

Methodist Church,
Mill Valley, Calif.

He's Through

SIR: In view of the consistent anti-Israel policy of your magazine, culminating in the Hocking article in the Sept. 19 issue, please do not renew my subscription to The Christian Century.

Having just returned from a five-week intensive study tour of Israel, the shocking misstatements and half-truths expressed in the above mentioned article are all the more obnoxious. Normally, I would write a detailed rebuttal of the arguments presented. However, inasmuch as they are obviously the product of a mind distorted by prejudice, they do not merit any consideration. LOUIS M. YOUNGERMAN.

Congregation Keneseth Israel, Rabbi.
Allentown, Pa.

Is Israel an Ally?

SIR: William E. Hocking says Israel is an unnatural ally for the U.S.A., and her policy, in its Arab relations, "is not identical with any American policy nor with any American interest" (Sept. 19). He implies that the Arabs *are* our natural allies. I challenge the implication. Dr. Hocking cannot point to one instance of purposeful Arab support of the West in the struggle against the totalitarianism of nazism and fascism in World War II. Nor can he point to any Arab aid in the present struggle against the totalitarianism of communism. The pathetic record of the Arab states in World War II has been repeated in 1951 by their refusal to join the West in imposing sanctions against Communist China. The people of Israel helped to repel nazi aggression and have continued to stand with the West in the United Nations. The U.S.A. offered all the Middle East states friendship in the form of treaties. Israel alone signed. Israel has proved that it stands with the West. The Arabs have not.

Dr. Hocking's insistence that we must give no help which will strengthen Israel *against the Arabs* is unrealistic. Israel's strength is all that saves her from Arab aggression. The Arabs constantly refer to a "second round" and say that whatever freedoms Israel may gain, she shall never be free from fear.

Dr. Hocking's article would have been more impressive had it held some evidence of Arab sympathy with democracy. I write as one who recently visited the Arab states and also as one who had more than a cursory knowledge of the Arab-Israeli problem before the visit.

MARSHALL WINGFIELD.

First Congregational Christian Church,
Memphis, Tenn.

Let Christians Also Repent

SIR: With all due respect for hoary and philosophic heads, is it purely accidental that in looking through the index of my copy of Prof. Hocking's *Meaning of God* (he is your latest defamer of Zion, Sept. 19 issue) I find no listing of Jews, Judaism, Moses, or any of the Hebrew prophets, but I do find entries for Islam and Mohammed? Under the lone entry for Hebrew religion, which has but two skimpy listings, I find such derogatory remarks as "the god (*sic*, small letter) of the Jews" and "in the Hebrew religion the imaginative elements are little in evidence." Purely accidental?

Must professional missionary spirit or *odium theologicum* always obsess you? Israel is faced with the gravest of problems, of course. Can't you find a single good thing to say, even at this late date when publications far more eminent than yours have undergone significant changes of heart, for a people committed to practical religion whose metaphysics differ from yours?

This is the Jewish penitential season. How lovely if more Christian friends would be moved to sincere repentance, too!

I hope to continue to enjoy most of The Christian Century for a long time to come.

HERBERT J. WILNER,
Cumberland, Md. Rabbi.

One-Sided Villainy?

SIR: Israel as a nation must be subject to the same moral censure as any nation. That irresponsible actions have taken place within this new nation is undeniable. (American history has not a few instances which we shrug off as manifest destiny.) But here it seems to me is where a blind spot affects Dr. Hocking's vision of Israel's current role (Sept. 19).

This new nation is subject to all the known pressures of chauvinism, greed, righteousness and high-minded aspiration. Dr. Hocking has apparently chosen to judge the nation by its worst elements. The "clever steps" he outlines have not occurred. That they might do so is, of course, true. But Israel is in dire need of the good will and approval of law-respecting nations. The irresponsible elements in Israel's life have not captured it, though just as in our own country they have wrought damage. Dr. Hocking makes this appear as a pretty one-sided piece of villainy. Yet the record reveals perfidy and irresponsibility on both sides. Israel has made honest effort to merit an honorable place among the nations, to demonstrate democracy and charity.

For the renowned philosopher to blacken the intent of Israel by charging "international snobbery" and "propaganda of contempt" is to neglect the factors which gave rise to this imputed conduct. He takes no cognizance for example of the diabolic role of the Grand Mufti in keeping the Arab nations from coming to a genuine peace, or the continuous ferment against Israel by members of the so-called Arab League. The fate of Jordan's King Abdullah, who sought to make such a peace, is a tragic evidence of the attempt.

Dr. Hocking indicts America's policy as being anti-Arab. This is certainly subject to question. But even if it were true, it can hardly be ascribed blanket fashion to the machinations of Zionism and the insensitivity of American Jewish support of Israel. VICTOR OBENHAUS.

Chicago Theological Seminary,
Chicago.

Bids Good-by

SIR: I have decided to decline your invitation to renew my subscription. May I indicate to you why? Even before I took out a subscription in my own name I used to follow The Christian Century very carefully because, as a rabbi, I wanted to be acquainted with what goes on in the world of American Protestantism. At the same time I felt that I needed to have no scruples about doing so because I found your general ethical, social and even political thinking to be perceptive and intelligent.

Neither of these two reasons has ceased to exist; they are, in my view, both still applicable to your publication. On the other hand, two social and political hobbies of yours have so continually antagonized me and are, in my opinion, of such basic significance that they override, at least for me, the former considerations.

The first and less important one is your attitude to postwar Germany. Nary a thought do I find expressed in your pages about the intellectual, social and even religious record of Germany in the recent past and in the present. To the contrary, some of its most prominent spokesmen have repeatedly spoken through your columns. I am thinking, for example, of Pastor Niemöller and Bishop Dibelius. Surely you must agree that both are at least problematical from the point of view of free, democratic Americans—the former who offered his wartime services to the nazi government, the latter who preached the consecration sermon to Hitler in the Garnison-church of Potsdam in 1933 in which he advocated the ruthless suppression of all elements subversive to the nazi state on the same day on which the official nazi newspaper announced the opening of the concentration camp of Dachau on the

same front page on which Dibelius' sermon was splashed.

More important has been your attitude to Israel. You have constantly presented only the Arab side in Near East disputes. You have given far-fetched, therefore distorted and harmful, interpretations to Israeli events. You have spoken exclusively of the so-called Arab refugees without mentioning the wave of Jewish expatriates from Arab countries. When you did present what was referred to as a "Jewish" view you selected as its spokesmen a representative of the completely and absolutely unrepresentative and peripheral Council for American Judaism. You may have theological and even social reservations toward the state of Israel. So have I, and I have always clearly expressed them. But I believe yours is certainly not the way!

STEVEN S. SCHWARZSCHILD.
Temple Beth El,
Fargo, N. D.

To Him, 'Refreshing'

SIR: Please allow me to express my gratification at your publication of Dr. Hocking's article, "Is Israel a 'Natural' Ally?" By thus doing you have reassured us that one periodical, at least, dares speak its mind on vital American interests in the Middle East. American policy in that explosive area should not be railroaded through by our politicians under tremendous Zionist pressure, without the complete knowledge of the American public. Dr. Hocking's voice is refreshing in this stifling atmosphere.

Whittier, Calif. KHALIL TOTAH.

The Ones He Left Behind Him

SIR: A former pastor has left a complete file of the Century from January 1944 through 1948. We will be happy to give them to anyone paying the transportation.

136 S. First Ave., F. E. RAYMOND.
Oakdale, Calif.

No Tax on Cooperatives

SIR: I want to refute the letter entitled "Tax on Cooperatives Asked" written by Campbell Holton and published in your Aug. 29 issue. A distinction must be made between the individual cooperators and their cooperative organization itself. Individual members of a cooperative may each operate their various and personal businesses to make their individual incomes, and as individuals they should, and do, pay personal income taxes. The savings which accrue to each cooperator from his participation in his cooperative will increase his income and be taxed through the medium of his income tax. But the cooperative organization itself makes no profits; therefore it has nothing to pay income taxes on. No one can make a profit by selling goods to himself, whether cooperatively or individually.

Cooperatives usually operate on a margin above the cost of their businesses in order to prevent friction with private-profit businesses from developing and in order to facilitate financing their operations. But this margin is periodically refunded to the patrons of the cooperative, each patron participating in this refund in proportion to the business he has transacted through the cooperative. The funds in the treasury of a cooperative are no more the property of that organization itself than a depositor's money is the income of the bank clerk who receives it.

All anticooperative propaganda to the contrary, cooperatives pay all the kinds of taxes that privately owned businesses do, except income taxes. The cooperatives pay real estate taxes, sales taxes and excise taxes, just as noncooperative businesses do, and the only reason some of them pay no income taxes is that those cooperatives make no profits to pay income taxes on.

The nationwide fight which is being waged against cooperatives is being spearheaded by the so-called "National Tax Equality Association," an organization representing, and supported by, the reactionary element of American businessmen who regard the public as a cow to be milked for their profit and who have gone all-out to cripple the people's cooperatives.

Boulder, Colo. FRANCIS S. COYLE.

Japan Needs Churches

SIR: I was very much interested in your editorial (Sept. 5), "Conversions and Mission Field Statistics," as I am in Japan on a six months' preaching tour under the auspices of Toyohiko Kagawa and the United Church of Japan. Having been here as a missionary from 1902 to 1941, I am gratified to have this opportunity to preach freely and to find that the prewar tensions and suspicions are entirely gone. My meetings have been in the churches and therefore the attendance is smaller than at Dr. Kagawa's and Dr. Jones' mass meetings, but the proportion of decisions is inspiring. Since Aug. 1 there have been 65 meetings with a total attendance of 12,000, of whom more than 2,800 have signed decision cards.

I have made careful inquiry into the seeming discrepancy in the number of those signing the cards and those joining the churches. The following observations may throw a little more light on this subject:

1. There are 12,360 cities and towns in Japan and only about 2,500 Protestant churches. Some of those attending evangelistic meetings come as much as 20 miles, and there is no church in their home towns to join. Dr. Kagawa's plan to establish 1,000 churches in the next ten years will only begin to alleviate this problem.

2. I am told that there are not a dozen pastors in Tokyo, where salaries are highest, who receive more than $30 per month from their congregations. In country places the majority get between $10 and $15. Of course it is impossible for them to live and support their families on this amount, so they must supplement it by teaching, doing secretarial work or working in factories or mines. This naturally prevents their doing as much pastoral work as they would otherwise do.

3. The pastors I have known are extremely careful about administering baptism. Often a period of several years of instruction precedes it. In a country where there is practically no Sabbath observance it is very difficult for those signing decision cards to get an opportunity to attend church regularly, but their decision means that they desire instruction and believe in the Lord to the extent of their knowledge.

Since beginning this letter I have received word that in one of the places that I visited half of those signing decision cards are attending church services regularly. Help us to build 10,000 churches, and we will bring more of the harvest into the churches.

Tokyo, Japan. CHARLES A. LOGAN.

What Mr. Dulles Said

SIR: Enclosed copies of correspondence for your information.

JOHN FOSTER DULLES.
Washington, D. C.

[ENCLOSURES]

DEAR MR. DULLES: In The Christian Century of May 9, 1951, there appeared an article in which you were quoted as saying (to the Japanese people): "Your constitution could be like one of those wrinkled old bits of paper scattered across the path which humanity must stride over. . . . Can you not scrap the disarmament clause in your constitution?" May I respectfully inquire whether you are correctly quoted here. J. STUART INNERST.

American Friends Service Committee,
Pasadena, Calif.

DEAR MR. INNERST: I have your letter of Sept. 19. I never made the statement which you say was attributed to me in an article in The Christian Century on May 9. I have never said anything remotely approaching that attribution. It may be of interest to you to note that in the principal presentation which I made on behalf of the United States at San Francisco, I said this: "We are not ashamed of the fact that under the occupation the Japanese people adopted a constitution forever barring war as an instrument of international policy."

JOHN FOSTER DULLES.

[The misquotation to which this correspondence refers was made by Muriel Lester in her article, "Five Weeks in Japan," on p. 587 of our May 9 issue. We deeply regret its appearance in our pages and are sure that Miss Lester will be equally regretful.—THE EDITORS.]

NEWS of the CHRISTIAN WORLD

Christian Youth Gather in Wales

British Council of Churches Sponsors Assembly—Separate Communion Disturbs the Delegates

LONDON, Oct. 6.—The Christian youth conference sponsored by the British Council of Churches at Bangor, Wales, early this fall attracted over 1,000 delegates, including 30 young people from Asia, 20 from Australia, 35 from Germany and 25 from the United States. Separate sections on Christian work, international affairs, education and evangelism met under expert leaders. By far the largest number of delegates signed up for the section on evangelism. The same emphasis was revealed in the 40 discussion groups which met daily; leaders reported that in these groups the central point of discussion was the Christian faith. The conference was seriously disturbed at having to hold two separate communion services, one for Anglicans and one for members of Free churches. Most of the delegates attended both services. At the Anglican service, however, members of other denominations were not invited to partake of communion. The young Anglicans themselves were the most deeply disturbed by the situation. Many discussion groups took notice of the issue and tried to understand more fully why the churches of Great Britain were thus divided at the communion table.

A Phenomenon: British Students Take Vacation Jobs

The American student custom of working during vacations has invaded Great Britain. This year a record number of students took summer jobs. The fact that many young people from well-to-do homes have been working in factories, shops and restaurants indicates that the reason for this phenomenon is not always financial. Nine theological students spent the summer working in a Sheffield steel mill. They had lodgings in homes of fellow workmen and gained first-hand experience of the daily routine of unskilled laborers.

Dr. Garbett Urges Call For Sacrifices

The Archbishop of York has warned politicians of the danger of accusing other men of "warmongering." He sees peril in the division of the populace into "those who want war and those who want peace." "There is of course a small minority who, out of conscientious objection, would submit to any injustice rather than resist it by war, but they are not representative of the nation," says Dr. Garbett. "It will only encourage an aggressor to attack if their influence and numbers are exaggerated by wild misstatements. There can be legitimate difference on the extent to which rearmament is required and on the nature of the concessions which might be made for the sake of world peace, but the nation as a whole is united in the twofold determination to seek peace and to prepare to resist by force any attack upon its freedom. This ground should be outside the area of party controversy." Dr. Garbett would like to have the nation's leaders state with "uncompromising clarity" that sacrifices are necessary if peace through rearmament is to be secured.

Exhibit Shows Work of Evangelistic Groups

An exhibition arranged in London by the World's Evangelical Alliance reveals the wide range of British societies concerned with one form or other of direct evangelism. Over 180 groups have exhibits showing their work among sailors, dockworkers, miners, children, women and students. New agencies which exploit such modern media as radio, recordings and films have their wares on display. There are also exhibits from the various Bible and tract distributing organizations, as well as from the independent foreign mission agencies. The whole assembly of stalls, booths and counters is a witness to the vigorous life of the evangelistic societies which are not officially linked with the churches but draw their support from Christian people.

Pastoral Shortage Severe In Church of England

The manpower shortage facing the churches of England and Wales is most acute in the Church of England, which has only 15,000 active clergy for a population of 43 million, whereas in 1911 it had 20,000 for a population of only 36 million. The strength of this church is its parish system; one of its claims to being a "national church" rests on its traditional ability to provide the "means of grace" for all the people of the land. Today that capacity, measured in terms of manpower and money, is suffering an erosion, with bleak consequences for the religious life of these islands. The Bishop of Chichester maintains that the church faces only a temporary emergency, while other leaders assert that we are beginning to reap the harvest of decay in religious concern at the very heart of the church.

And So Forth

The parish of Eskdaleside-cum-Ugglbarnby in Yorkshire is to have a new vicar after 54 years! The present vicar's father served 43 years before him. And in Sullington the vicar resigned recently after 69 years' service in succession to *his* father, who spent 34 years in the parish. Can any other parishes beat these records?

Pres. Townley Lord of the Baptist World Alliance has returned to his headquarters here after visiting Baptists in the Scandinavian countries.

Basil Spence, a young architect, has been awarded a $6,000 prize for his designs for the new Coventry Cathedral.

Appropriately, a sudden rainstorm deluged the crowd gathered recently at a remote combe near Burrington in Somerset to commemorate an incident which took place in 1862. Seeking refuge there from a storm, A. M. Toplady was inspired to write his famous hymn, "Rock of Ages."

During his recent tour of Australia and New Zealand, Leslie Weatherhead was presented with $12,000 for the rebuilding of City Temple, London, whose pulpit he serves.

CECIL NORTHCOTT.

Indonesia Opens Muslim University

Government Sponsors Institution at Jogjakarta—Islamic Fanatics Establish Own State

BANDUNG, JAVA, Oct. 1.—Last Thursday services establishing a Muslim university under the national department of religion were conducted at Jogjakarta. In his address, Minister of Religion K. H. Masjkur, who is the leader of the orthodox group in the Masjumi (Muslim) party, expressed the hope that the new institution would help eliminate the internal strife "which has existed among Muslims down through the ages." He said the government had decided to establish the university because there was no institution in Indonesia to train Islamic religious leaders, despite the predominance of Muslims in the population. Plans are under way to open other colleges for training Muslim leaders, he said, adding: "If there are objections from certain quarters, the government will have to find other ways to organize religious instruction."

Islamic Fanatics Set Up Rebel State

In a press interview last Tuesday, Col. Makoginta, chief of staff for central Java, said that gangs of fanatical Muslims who seek to establish an Islamic state by force have set up an organized government with army, civil administration and other departments on the north coast of Java west of Semarang. These groups, which belong to the Dar-Ul Islam, are difficult to eliminate because they retreat to mountain hideaways. Their administrative seat is moved about as government troops approach. The press lists 12 Dutchmen as leaders of recent Dar-Ul Islam attacks on west Java villages. The groups are most active in the areas where Civil Administrator van der Platz was most successful in arousing Muslims to fight the Indonesian republic.

Institute Bible Society

On Sept. 28 an Indonesian Bible society was organized in cooperation with the National Council of Churches. Secretaries are G. P. Ghouw, an Indonesian of Chinese parentage, R. von Holst Pellekaan, and R. P. Kraemers. Baron van Tuyll van Serooskerken of the Netherlands Bible Society reports that since the war more than 600,000 Bibles and Bible portions have been distributed by the cooperating Bible societies working in Indonesia. Of these, 450,000 have been shipped from Holland to the islands since Jan. 1, 1950.

Regional Branch of National Church Council Organized

W. J. Rumambi, general secretary of the National Council of Churches, reports that a branch of his organization has been set up in the northern Celebes to handle theological training, religious education and other projects there. Regional churches in-

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cluded in the grouping are Minahassa with more than 300,000 members, Sangi and Talaud with 90,000, Bolaang-Mongondow with 16,000, Mid-Celebes with 107,000, and Halmahera with 30,000. (These are pre-war figures; the membership today is larger.) A regional theological seminary is soon to be constructed at Makassar to house the school now in temporary quarters at So'e in Timor. American mission boards have contributed $100,000 toward the building project. Mr. Rumambi reports that one of the problems facing the Sangi and Talaud church is how to keep in touch with those of its members who have settled in Mindanao after going there to work on the plantations. Although no trained religious workers have migrated to Mindanao, the settlers have organized two congregations with more than 2,000 members.

Indonesia Lacks Medical Care

Isolated sections of Indonesia are suffering from lack of medical attention, there being only 1,000 physicians for the entire population of 80 million. When Vice-Pres. Hatta made a visit there late last month, residents of Taruna island in the Sangir archipelago organized a demonstration to demand that doctors be sent to the area. During the past six months Sabang island has had no physician, although it had four before the war. Many persons have died there because medical treatment could not be had even in emergencies. In Semarang, Java, seven deaths were reported in late September as the result of injections given by a self-styled "health nurse." The Salvation Army recently acquired a mobile "polyclinic" which will serve the villages and towns of east Java. A wholesale druggist contributed equipment and drugs for the clinic. A nurse will be in charge; she will treat routine cases and transport persons seriously ill to the nearest hospital.

And So Forth

W. H. Offiler of Seattle, Wash., who founded the Pentecostal movement in the United States 40 years ago, is visiting the 325 congregations of his church in Indonesia.

Ko Kyaw Than of Burma, southeastern Asia secretary of the Student Christian Movement, has edited a series of preparatory study pamphlets for the workshop for S.C.M. leaders of southeast Asia which will be held in December at Sukabumi, near Djakarta, with the Indonesian S.C.M. as host.

A Reuter dispatch from Bangkok reports that last month a Buddhist high priest sprinkled holy water on a group of Bearcat fighters sent from the U.S. "to protect them from evil." Says the dispatch: "Once he has given them his blessing, these former U.S. navy planes will be ready to join Thailand's royal airforce and a new phase will have been reached in the American program of military aid to southeast Asia's richest kingdom."

Papal Nuncio de Jonghe d'Ardoye returned to Makassar Sept. 26 from a visit to Minahassa with a report that there is a "feeling of brotherhood" in that area between Catholics and members of other religious groups. The Protestant church enrolls around 97 per cent of the population of Minahassa.

WINBURN T. THOMAS.

Virginia College Enrolls a Negro

State Medical School Admits Daughter of Physician—Institutions Seek Increased Appropriations

RICHMOND, VA., Oct. 8.—For the first time in its history, the Medical College of Virginia this fall enrolled a Negro student, 19-year-old Jean Harris, whose father is a physician in Richmond. Miss Harris graduated from Armstrong high school here and from Virginia Union University with almost an "A" average. Pres. W. T. Sanger of the medical college says that the institution has long studied such action, but that it has never before had a Negro applicant so well qualified. He points out, however, that the college's St. Philip school of nursing has trained Negro nurses since 1920, and that for many years its St. Philip clinic has offered a two-week summer course for Negro physicians. Miss Harris' admission to M.C.V. is another step in the gradual breakdown of racial barriers in state-supported, formerly all-white graduate schools following the federal court decision that they must accept Negro students unless "equal facilities" are offered elsewhere.

Negro Institutions Ask Increased Funds

Three of Virginia's institutions for Negroes have asked the governor's budget advisory board for increases totaling nearly $4 million for operating expenses in the 1952-54 biennium. In addition, they have submitted capital outlay programs which would cost more than $15 million. Virginia State College at Petersburg asked for $2,600,331 to cover operations, more than twice the amount it received in the previous biennium. This institution, which embraces a teachers', a land grant and a liberal arts college, plays a large part in Virginia's plan to provide separate but equal facilities in higher education for Negroes. The Central state hospital, which handles all types of mental cases and, with 4,070 patients, is overcrowded, asked the advisory board for a 50 per cent increase in appropriations. The Petersburg State Colony, which operates a school for feeble-minded Negro children and whose capacity of 250 has been exceeded, asked for an 18 per cent increase in operating funds for the biennium.

Stringfellow Barr Returns As Guest Professor

Stringfellow Barr, head of the Foundation for World Government, returned this fall as a visiting professor of political science to the University of Virginia, which he left in 1937. He is teaching an elective undergraduate course on the origin and development of American thought and institutions. Barr says that the Foundation for World Government, set up three years ago through a $1 million gift from Mrs. Anita McCormick Blair of Chicago, considers American foreign policy "absurd" but does not claim to have an alternative answer except the conviction that the world needs one government. He defines the

foundation's purpose as "to subsidize people who will study the questions posed by international affairs, and thus learn how mankind can get together." Barr scorns the idea that "being nice to Russia" or "encircling her with steel" will bring peace. Our number one folly, he says, is the belief that Russia is all that stands between mankind and a stable peace. On the contrary, he says, the real problem is the incalculable misery of most of the world, and until this is eased the suffering peoples will try, by revolt if no alternative is offered, to win bread for themselves. "What we must do is to get . . . an organization that will offer the alternative to misery or war," he declares.

Dalai Lama's Brother In Virginia

Tak Tser, the eldest brother of Tibet's Dalai Lama and in his own right an important member of the Buddhist priesthood, has been living in seclusion as a refugee in Fairfax county for the past two months. Two reasons are given for his flight into India with a Chinese "acolyte" and thence by plane to the United States: he was ill and he "didn't like the look of the future" in Tibet. His host in this country is the Committee for a Free Asia, which rented a country estate in a wooded area for his residence. His party includes an estate manager, his acolyte, and R. B. Ekvall, anthropologist who spent a number of years in Tibet and acts as interpreter. Understandably, young Tak Tser declines to comment on developments in his homeland.

And So Forth

The relief committee of the Southern Baptist Missions Board, which has its headquarters here, recently allocated $100,000 for the relief of suffering in Korea. It also appropriated $5,000 for CARE packages to be distributed by Baptist ministers in Yugoslavia, $11,850 for a seminary, a polio hospital and a deaconess home in Germany, and $5,000 for other European relief projects.

Lynchburg College, a Disciple institution, is conducting a drive for $200,000 to build a new girls' dormitory.

The recent death of Mrs. J. B. Hunley, wife of the pastor of Olive Branch Christian Church at Toano, recalls that she was a renowned vocalist in her earlier years, winning honors in England, where she graduated from the London Royal Academy of Music, and on the Continent. After her marriage she devoted her talent exclusively to the church.

At its recent meeting in Danville, the Presbyterian, U.S., synod of Virginia approved plans for a home for 100 aged persons to be erected on the Presbyterian Orphanage grounds at a cost of around $450.000. F. W. BURNHAM.

Churchwomen Solicit Gifts on World Community Day

As special projects in their observance of World Community Day Nov. 2, churchwomen affiliated with the National Council of Churches' general department of united church women are soliciting contributions for ecumenical scholarships and collecting blankets for shipment by Church World Service to homeless people in all parts of the world.

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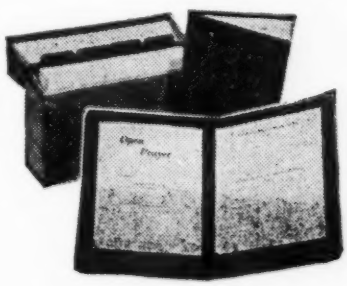

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Indiana Suffers Relief Deadlock

Legislature Seeks Way Out after FSA Cuts Off Federal Aid When Rolls Are Ordered Made Public

INDIANAPOLIS, Oct. 11.—The Indiana legislature's decision to "thwart Washington bureaucrats" and strike a blow for state's rights by opening welfare rolls to the public, which has attracted nationwide attention, has backfired. The legislators voted the action earlier this year over Gov. Stricker's veto in spite of Federal Security Administration reminders that to do so would violate the agency's rule against disclosing names of relief recipients and so cut off the $20 million federal relief aid Indiana has been receiving. In due time Oscar Ewing, FSA administrator, ordered the funds withheld, and so far he has been sustained in the courts. Indiana was thereupon faced with the necessity of finding funds to care for the 75,000 Hoosiers in the aged, blind and dependent children categories. So Gov. Stricker called a special legislative session to open Sept. 24.

Action Proceeds on Partisan Basis

As in the regular session at which the "home rule" law was originally adopted, the issue has been a partisan affair. The Republican majority has been all for "going it alone," while Gov. Stricker (a Democrat) and the legislative minority have argued for caution lest the rights of welfare recipients be jeopardized and state and county finances be thrown into confusion. Last week two Republican senators joined the 24 Democrats to pass a bill which would postpone enactment of the "home rule" legislation until July 4, 1953. In the house, the Republican majority quickly pushed through legislation providing for state-county financing of a "home rule" relief program. Funds to conduct it would, of course, have to be raised through additional taxes or drastic rearrangement of budgets.

See Probability of Deadlock

The special session reconvened yesterday in an effort to reconcile the two actions, but most observers expect it to end in a deadlock. Proponents of postponement were encouraged when a federal Senate-House conference committee on Oct. 10 accepted an amendment to a tax bill proposed by Sen. William E. Jenner (Rep.) of Indiana. The amendment would permit states which make relief rolls public to receive federal grants if use of the information for commercial or political purposes were prohibited. There is no certainty, of course, that Congress will pass this amendment, but most observers are confident it will meet no difficulty. Whatever the outcome, it is conceded that Gov. Stricker has played his hand shrewdly. No New or Fair Dealer, he has expressed sympathy with the majority's objectives, but he doubtless agrees with the many practical Hoosiers who are saying that there should be a less expensive way to slap down bureaucracy. After all, $20 million is $20 million! Meanwhile, there has been practically no healthy discussion of the real principle at issue—whether information on relief recipients should be made available to all comers or restricted to officials and boards responsible for welfare administration.

Refusal to Salute Flag May Lead to Loss of Job

With the opening of Indiana's schools this year, much publicity was given to the effort of the Gregg township school near Martinsville to prevent Prin. William Lewis from taking over his duties. Lewis, formerly an elder in a Disciple church and now a member of Jehovah's Witnesses, is opposed by irate parents because he refuses to salute the flag. He says he respects the flag but cannot in good conscience salute it. He says the easy way out would be for him to accept a job offered in the state boys' school, but he is not willing to back down and has sought redress in the courts. The case may even go as high as the Supreme Court since the Witnesses have a way of following through in such incidents. The Indiana council of churches has declined to intervene, holding that no issue of religious freedom is involved.

Plan Concurrent Youth Programs

Youth programs of many denominations may be more alike in the future as the result of action taken at the annual meeting of the General Council of the United Christian Youth Movement at Milford early in September. The 150 delegates adopted a plan calling for "commissions" in five areas of Christian endeavor. The plan will go to 38 member denominations and 35 state councils as a suggested outline for study. During the sessions at Milford 30 young men and women who had volunteered for intensive work in the U.C.Y.M.'s "Call to United Christian Youth Action" took part in training sessions to prepare themselves for jobs as field representatives.

And So Forth

The General Assembly of the United Student Christian Council met Sept. 1-8 at Richmond. Present were 150 delegates and observers, many of them from foreign countries.

Lutheran churchmen from as far east as New York and as far west as California attended the recent Valparaiso University institute on race relations, second of its kind to be held on a Lutheran campus.

Bishop Richard Raines of the Methodist Indianapolis area has left for a tour of his denomination's mission stations throughout the world.

During August and September the Indiana council of churchwomen sponsored a series of four area institutes.

GEORGE WALKER BUCKNER, JR.

Dedicate Ecumenical Sanctuary In Refugees' Camp

A sanctuary to be used "in the spirit of the ecumenical community" was recently dedicated in the camp for "homeless foreigners" at Windischbergerdorf, Germany. The sanctuary was dedicated according to Lutheran and Orthodox rites, with a Hungarian clergyman speaking for members of the Reformed churches.

Religion-Science Harmony Noted

British Scientific Society at Edinburgh Meeting Assures Theologians that Methods Look to Same Goal

EDINBURGH, Oct. 5.—Speaking at a public meeting of the British Association for the Advancement of Science, whose annual sessions were held this year in Edinburgh, Lord Samuel declared that harmony has replaced the erstwhile conflict between science and religion. At another public meeting held under the auspices of the Research Scientists' Christian Fellowship, C. A. Coulson, a fellow of the Royal Society, said that theologians have nothing to fear from science, that scientific truth and religious truth are simply "different ways of apprehending the one reality we call God." The association meeting set a record in attendance, except for that in the centenary year. Its religious service was held in St. Giles, with Donald Baillie of St. Andrews preaching the sermon.

'The Three Estates' Again Wins Acclaim

The opening service of the annual Edinburgh festival of music and drama was also held in St. Giles. The largest purely Scottish contribution to the festival this year was the presentation of Sir David Lindsay's "The Three Estates," a biting pre-Reformation satire on the unreformed church and state of his day. The drama, performed on an "apron" stage in the Assembly hall (shades of our fathers!), was once again a brilliant success. Later it moved to Glasgow for another triumph.

Housing Shortage Continues 'Frightening' Problem

All the glittering events of the summer have not distracted attention for more than a brief space from the housing shortage, which was described at the Church of Scotland's General Assembly by T. H. S. Burleigh, convener of the Church and Nation committee, as "the really frightening problem." Official complacency over the matter has been rudely shaken by revolutions even among the government-supporting Labor organizations, hitherto publicly silent but now seething with dissatisfaction. The coming general election has awakened many from slumber to anxiety. Ministers of every denomination here are painfully familiar with the ill health, the domestic dislocations, the broken homes caused by the failure of building even to keep pace with new marriages, to say nothing of the vast multitudes who have lived in miserable conditions for years. In many areas the supply of houses is so inadequate that a married couple may well see their family grown up and away before they are able to get a home of their own—and by that time, since they are alone, they will be off the priority list!

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generous response to its recent appeal, the late Dr. Graham's famous home for Anglo-Indians at Kalimpong in India is finding it possible to reopen cottages and extend its work. Three cottages, however, must remain closed. . . . As the result of a tour by David Steel, minister of the Scots Kirk in Nairobi, the colonial committee has decided to establish new charges for the rapidly increasing British community in that area—one for Uganda at Jinja and one for Tanganyika at Dar-es-Salaan. These charges will also serve the African brethren; indeed, the needs of the natives around them were particularly stressed by the white settlers in their request for religious facilities.

Reports Serious Student Interest in Religion

David Reid, chaplain at Edinburgh University, reports that students today "take nothing for granted." Religious discussion among the students, he says, is quite uninhibited. For many of them, religion is new territory to be explored without prejudice. We are past the time when young people were in self-conscious reaction to a "churchy" upbringing. Indeed the reaction now is the other way, against a *lack* of religious indoctrination. Chaplain Reid says that unorthodox opinions are no longer expressed simply in order to shock. "In their talk of religion, students make straight for the fundamentals," he reports. They cross question him, he says, not to "catch him out" but to discover what Christianity really means in faith and practice. He quotes a common challenge: "You say you believe in God the Father Almighty and in Jesus Christ his only Son. So what?"

S.C.M. Reaches Many Young People

Last year the Student Christian Movement organized a number of conferences so that sixth-form students might give serious study to the Christian faith before entering the universities. About 120 local branches of the S.C.M. worked in schools during the summer holidays, and international conferences were sponsored at farm and youth camps. Working in close cooperation with the educational authorities, heads of schools and the missionary societies, the S.C.M. has brought into contact with the church many young people formerly outside the direct influence of organized religion.

Three Scottish Church Leaders Die

The Church of Scotland recently suffered the loss through death of three of its most remarkable leaders. Robert Drummond was an outstanding figure in the union between the Free and United Presbyterian churches in 1900. The Church of Scotland's oldest minister, he was active to the very end despite his more than 90 years. John White, founder and first chairman of the Church and Nation committee, was a prime mover in the church extension campaign and an architect of the 1929 union between the Church of Scotland, which he led, and the United Free Church. Millar Patrick was Scotland's leading hymnologist. His work on the Scottish Psalters is the classic on the subject, and he edited, with James Moffatt, the *Handbook to the Church Hymnary.* INNES LOGAN.

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Racial Bias Hit In Connecticut

Nondiscrimination Gains on College and Labor Fronts—State Church Council, Bible Society Join Forces

NEW HAVEN, CONN., Oct. 9.—Religious and racial discrimination suffered setbacks on two fronts in Connecticut this fall—among college fraternities and in a labor union. At the University of Connecticut, 4 of the 18 fraternities severed affiliation with their national parent organizations because the university has adopted an antidiscrimination policy. They are local chapters of Lambda Chi Alpha, Sigma Nu, Kappa Sigma and Sigma Chi. The university's policy was announced by Pres. Albert Jorgensen two years ago. He said that beginning in September 1951 use of university-owned buildings and other facilities would be denied to organizations whose constitutions contain clauses embodying discrimination against racial or religious groups. Two fraternities, Theta Chi and Sigma Alpha Epsilon, were spared the necessity of disaffiliation because their parent bodies removed discriminatory clauses from their constitutions during the past year.

End Electrical Workers' Union's Discrimination Device

After a lengthy hearing in late August, the Connecticut civil rights commission directed Local 35 of the International Brotherhood of Electrical Workers (A.F. L.) to admit Negroes to its membership, charging that they had been excluded because of race. The commission agreed that the union's practice of giving preference to relatives of members may have discriminated also against some white applicants, but said that in the case of prospective Negro members the practice resulted in absolute exclusion.

Yale Divinity School Is an Even '400'

Yale Divinity School opened its new term the week before last with an enrollment of exactly 400. Of these, 330 are candidates for the B. D. degree. Almost 200 of the students are married. Seventeen come from foreign countries, including 6 from Japan. Denominationally, Methodists lead in numbers. Opening address of the term was given by David A. MacLellan, professor of preaching and pastoral care. He declared that never have "competently trained, completely committed and spiritually heroic" ministers been more urgently needed than today. Students and faculty members are looking forward to the Shaffer lectures to be given next week by Rudolf Bultmann, noted New Testament scholar of Marburg University in Germany. His subject: "Jesus Christ and the Modern Interpretation of the New Testament."

Propose New England Setup For World Federalists

A proposal to create a New England branch of United World Federalists was debated at the recent fifth Connecticut U.W.F. assembly and then referred to other constituent chapters. If it is approved, a regional office will be set up in Worcester, Mass., to serve the more than 3,000 members of the federation in New England. Speaking at the assembly, Pierce Butler of Minnesota deplored that this country is basing its bid for allies on a "negative program of containment of communism." A better approach, he believes, would be to formulate a positive program of world government which would take the initiative from Russia.

Church Council to Operate State Bible Society

The Connecticut council of churches' board of directors has voted to accept the responsibility of operating the Connecticut Bible society, which, founded in 1809, was the first agency of its kind in the United States and is several years older than the American Bible Society. Rockwell H. Potter, president of the Bible society, is also president of the church council. Edwin H. Tuller, executive secretary of the council, now becomes secretary-treasurer of the Bible society. It is planned to expand the society's work by distributing Bibles in state and local institutions and by preparing inexpensive copies of the Scriptures for use in religious education programs.

And So Forth

The National Conference on Religion in State Teachers Colleges to be held Dec. 15-17 at Yale Divinity School is made possible by the Hazen and Teagle foundations. Charles W. Hunt, retired president of Oneonta State Teachers College, New York state, is chairman of the conference, attendance at which will be by invitation.

The annual report of the three judges of Connecticut's juvenile courts reveals that of the 1,414 cases brought before them in the past year, 499 involved broken homes and 524 homes in which both parents work.

Visiting Waterbury recently to help plan the Christian teaching mission and year of evangelism to be sponsored there in 1952 by the local council of churches, Harry Kalas of the National Council of Churches reported that his agency is particularly interested in this mission because it will be the first held in New England. There is more pessimism about Christian work in this region, he said, than in any other section of the country.

The state council of churches has completed another summer of work among the 1,000 Negroes who came as migrants from the south to work in the Connecticut valley tobacco farms. E. S. Branch of Yale Divinity School and Robert Wharton of the Hartt School of Music in Hartford visited nine camps each week to conduct religious services and direct glee clubs.

Audiences of hundreds greeted Stanley Jones Sept. 16 when he spoke on his plan for federal church union at the Congregational church in Norwich and at the Methodist church in Middletown.

E. RALPH WIBORG.

Theological Students from Abroad Study in U.S. Seminaries

Thirty-five theological students from 11 foreign countries are enrolled in 21 U.S. theological seminaries this fall under the Ecumenical Scholarship Exchange instituted in 1945 by the World Council of Churches' department of reconstruction and interchurch aid.

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Although this is the first work of fiction Mr. Heard has published as Gerald Heard, his name as H. F. (Henry Fitzgerald) Heard is a familiar one to readers of superior detective novels. Among Mr. Heard's religious works are THE CREED OF CHRIST, THE CODE OF CHRIST, A PREFACE TO PRAYER, IS GOD EVIDENT? and IS GOD IN HISTORY?

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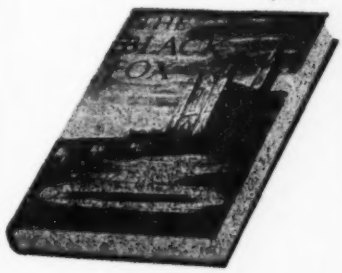

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Regrets Political Appeal to Church

Bishop Dun Protests Truman's Complaint to Washington Pilgrimage on Ground Religion Fails to 'Rally'

WASHINGTON, D. C., Oct. 10.—Highlight of the recent Washington Pilgrimage of American Churchmen, in which more than 100 persons from all over the nation participated, was the public convocation at National City Christian Church addressed by Pres. Harry S. Truman. The President's remarks were well received with the exception of his complaint that he had been frustrated in his "repeated attempt to bring the religious forces of the country and the world together." "For some time I have been trying to bring a number of the great religious leaders of the world together in a common affirmation of faith and a common supplication to the one God that all profess," he said. "Such an affirmation would testify to the strength of our common faith and our confidence in its ultimate victory over the forces that oppose it. I am sorry to say that it has not yet been possible." (See The Christian Century for Oct. 10, p. 1148.)

Protests Use of Church For Political Ends

In his sermon the next day at the Washington Cathedral, where the pilgrims assembled for worship, Episcopal Bishop Angus Dun of Washington expressed what was apparently common disapproval of any attempt by a political leader to rally the religious forces of the world. "On the surface there is considerable appeal in the idea that the churches might be mobilized to strengthen the weak political sinews of the traditionally Christian West," he said. "But . . . Christian faith and devotion cannot be financed from outside, nor at bottom can Christian faith and devotion be mobilized by political leadership for political ends, however good. God . . . cannot be purchased, cannot be bargained with, cannot be mobilized or used for our human purposes."

Pilgrims Consider Religious Basis of the Republic

The pilgrimage was conceived by Mr. and Mrs. Harold M. Dudley of Washington and sponsored in part by Editor William H. Leach of *Church Management*. Its stated purpose was "to demonstrate to the world that belief in God and religious principles have served as the fundamental basis of American government and the democratic way of life." At the National Art Gallery the visitors heard an address by Harold Cook Phillips of First Baptist Church, Cleveland, on religious art. At the Library of Congress Harold F. Carr of Lakewood Methodist Church, Cleveland, discussed the religious significance of the "basic documents of the Founding Fathers." At the Jefferson monument Edward L. R. Elson of the National Presbyterian Church, Washington, spoke on Jefferson's "inspirational contribution." Others who addressed the pilgrims on various occasions were Ralph W. Sockman of New York, Pres. Mordecai Johnson of Howard University, Pres. Theodore Distley of Franklin and Marshall College, Lancaster, Pa., and Robert B. Whyte of Old Stone Church, Cleveland. Members of the pilgrimage presented an award as "clergy churchman of the year" to Anson Phelps Stokes, formerly dean of the Washington Cathedral and now president-emeritus of the Stokes Foundation, and another as "lay churchman of the year" to William H. Stackel, prominent United Lutheran layman of Rochester, N. Y. It is planned to make the pilgrimage an annual event.

Seek Agreement on Goals of Christian Social Action

Difficulty in coming to agreement on purpose was experienced by the over 200 churchmen who gathered at Howard University here Sept. 14-15 for a "Conference on Christian Action." Leaders were Reinhold Niebuhr, John Bennett, Robert Handy, Liston Pope, Kenneth Underwood, David Burgess, Marquis Childs and Albert T. Mollegen. Delegates finally agreed upon a statement of purpose stressing the necessity that Christian action be concerned not only to combat social evils of all kinds, but also to affirm a "positive political, social and economic program." It was made clear that this is not a "leftist" group, but an organization to furnish Protestantism with a "solidly oriented middle ground" to offset the influence of both leftists and rightists in the church and society. (See The Christian Century for Oct. 3, p. 1116.)

Form Religious Committee to Promote Democracy

Purpose of the Religious Committee for a Federation of the Democracies organized here recently is "to conduct an educational program among clergymen and religious organizations on the need for a federal union of the democracies in order to combat the dangers of war and Communist aggression."

Malik Urges U. S. to Act as a 'Partner'

Charles Malik, Lebanon's minister to the United States and chairman of the United Nations' human rights commission, addressed a mass meeting held here in late September under the auspices of the local federation of churches. Dr. Malik declared that in the exercise of her new role as a world leader the U.S. must regard all other nations, no matter how small, as partners. As a partner, he declared, the U.S. would be feared by no one. He said that the Christian church must proclaim its view of man and of history, thereby refuting other claims that either raise man above what he is or degrade him beyond hope of salvation. "I marvel at the naiveté of perfectly well meaning people who sometimes ask me, 'Why doesn't the church move into the U.N.?'" said Dr. Malik. "If the church should do that, assuming that it were allowed to do so, it would not help the U.N. It would end only by corrupting itself." The U.N. official laid heavy stress on the need for support of the church's missionary program and voiced great hope in the ecumenical movement as it expresses itself locally, nationally and on a worldwide scale.

FREDERICK E. REISSIG.

Disclaims Rosy Racial Picture

Head of Minneapolis Human Relations Council Thinks Magazine Article Gives City Too Much Credit

MINNEAPOLIS, Oct. 10.—Frank Fager, executive secretary of the Minneapolis mayor's council on human relations, says that Author Clive Howard's article in the October *Woman's Home Companion* praising Minneapolis as a "city that has beaten the bigots" is overoptimistic. Howard points out that as late as the end of World War II this city was a "favorite stamping ground for racial and religious bigots," and gives much of the credit for today's improved situation to former Mayor Hubert H. Humphrey (now a U.S. senator), to the council on human relations which he appointed to make a community self-survey, and to the 400 volunteers who did the "leg work" for the survey. Fager thinks Howard "may have overdrawn our measure of progress" after comparing the situation here with that in such cities as Detroit, New York and Chicago. He disagrees with the writer's statement that most Minneapolis service clubs readily admit Jewish members and that real-estate firms no longer ask a prospective renter or buyer if he is a Negro or a Jew. "However, the article does recognize the essential role which the community self-survey played in our city's progress," he says. "This survey laid the groundwork for the development of a human relations movement in Minneapolis which made all groups in the community partners in seeking a solution to these problems."

Dissident Missouri Synod Lutherans Set Up New 'Church'

At a meeting Sept. 25-26 in Okabena, Minn., 25 pastors and 20 laymen of the Lutheran Church—Missouri Synod decided to withdraw from that church and organized what they call the Orthodox Lutheran Conference, with Wallace H. McLaughlin of Pittsburgh as president. It is reported that they hope to take their congregations with them. Their action, it is believed, grew out of the Missouri Synod's adoption last year of a "common confession," a document of doctrinal agreement with the American Lutheran Church. Before implementing that agreement, the Missouri Synod has been waiting for the other three members of the Synodical Conference to which it belongs to express their opinions on it. In recent meetings, the Wisconsin and Norwegian synods rejected the confession, but the Slovak synod approved (see The Christian Century for Sept. 26, p. 1106).

See Chance for Closer Fellowship

One Minneapolis minister who attended the Okabena meeting charged that the Missouri Synod "has been off on a tangent ever since the Committee of 44 brought out its statement in 1945." (That statement deplored what it called a "loveless spirit" on the part of the synod toward other Lutherans.) A Missouri Synod official

Theology Today

John A. Mackay, *Chairman, Editorial Council* **Hugh T. Kerr, Jr., *Editor***

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The Way Ahead
The Centrality of Christ

Classic Christology

The Gospel of Life — *James S. Thomson*

Myth and Miracle at Mid-Century — *William Hallock Johnson*

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Priorities in the World Mission of the Church — *Alexander McLeish*

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The Church in the World — *Elmer G. Homrighausen*

Book Reviews by *John T. McNeill, Franklin W. Young, Charles T. Fritsch, Paul Ramsey, J. McDowell Richards, Julian Price Love, J. Donald Butler, Henry S. Gehman, E. G. Homrighausen, David E. Roberts, and L. J. Sherrill.*

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pointed out that the name of the new group organized at Okabena "doesn't sound much like a church." He and others suspect that the action may be part of a wider strategy to get the Missouri Synod to rescind its adoption of the "common confession." Many members of the synod who would like to see closer relations forged between it and other Lutherans are not altogether unhappy about what went on at Okabena. They believe that the withdrawal of the group would make it easier for the Missouri Synod to establish fellowship with Lutheran bodies outside the Synodical Conference—in other words, with some or all of the eight bodies in the National Lutheran Council.

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Report on Visits to Middle East

Two local clergymen who recently returned from journeys to the Middle East have reported their impressions. John S. Bone, pastor of University Baptist Church, Minneapolis, who served as faculty adviser to young people from nine Minnesota colleges studying in Israel under SPAN (Student Project for Amity Among Nations), says that the question whether there should be separation of synagogue and state in Israel is one of the chief problems facing that new nation. Mr. Bone warns that the Arab-Jewish problem in Palestine is "not simply one of black and white," although he admits that grave injustices have been done the Arabs. George Mecklenburg, director of the Minnesota Methodist Centennial Movement, said the group of 19 ministers and laymen he led on a tour to the Middle East came home convinced that that area is more dangerous to world peace than is Korea. Other local ministers back from visits to the Middle East or Europe are Elmer S. Hjortland of Central Lutheran, John Rilling of St. John's Lutheran, Ezra Ellis of Wesley Methodist, George Butters of Minnehaha Methodist, R. J. Rice, Methodist district superintendent, George Aus of Luther Seminary, and Arnold Olson of First Evangelical Free Church.

And So Forth

Special offerings were taken Sept. 30 and Oct. 7 in the 2,600 congregations of the Evangelical Lutheran Church for the 12 educational institutions operated by the denomination, which has its headquarters here. Goal of the drive was $420,000, to be used as a "cost of living" adjustment for teachers in the institutions.

At its annual convention in St. Paul the national Urban League requested federal aid to provide adequate education for "every boy and girl enrolled in the public elementary and secondary schools of the nation."

Reuben K. Youngdahl, pastor of Mount Olivet Lutheran Church here, has been chosen to carry on as leader of efforts for better mental health in Minnesota in place of his brother Luther, who has left the state's governorship for a position as federal judge. Dr. Youngdahl has been elected president of the Citizens Mental Health Committee of Minnesota, a new organization formed to serve as a "people's lobby" in the matter.

W. Stanley Rycroft, chairman of the Committee on Cooperation in Latin America, told 1,000 women attending the Minnesota council of churches' annual school of missions in St. Paul that the Reformation has come to Latin America. "In spite of difficulties, opposition and even persecution in some places, Protestantism has taken root in the hearts of the people and is steadily growing," he said.

Methodist Bishop Theodor Arvidson of Scandinavia is touring Methodist churches in Minnesota to appeal for aid in reconstructing the denomination's churches in northern Norway and Finland.

On his return from a 20,000-mile tour of mission stations in Africa, retiring Pres. P. O. Bersell of the Augustana Lutheran Church told Minnesotans that native Christians in that continent could set an example for their American brothers in the faith by their regular and faithful attendance at church services.

Protestants, Catholics and Jews here recently joined in paying tribute to John G. Simmons, who left his local Lutheran pastorate in 1949 to make an unsuccessful

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Springs of Living Water

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Mark Aarhus Anniversary

Danes Celebrate 750th Year of Famous Cathedral, Now Partly Restored

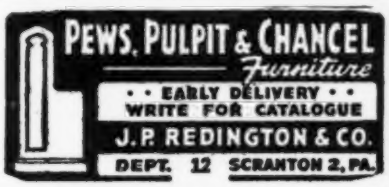
ROSKILDE, DENMARK, Sept. 24.—The Cathedral of Aarhus, Denmark's largest church building, celebrated its 750th anniversary this month. Preceding the commemoration service, over 100 pastors walked through the streets to the cathedral—the largest such procession the town of Aarhus had ever seen. Among those who witnessed the service were Denmark's king and queen. Restoration of the old cathedral, which was badly damaged during World War II, is as yet not complete. Last to be repaired will be the spire, which a Gestapo unit stationed near by used as a target in its leisure time shooting practice.

Government's Lagging Delays Norwegian Church Building

None of the churches burned by the Germans during World War II hostilities in northern Norway have been rebuilt. A number of schoolhouses and parsonages destroyed in the same manner have been replaced, but the new buildings are unsatisfactory in that they are too small for their purposes. Under on old agreement, the Norwegian government pays one-third of the cost of all church building, the Church of Norway the rest. The church now has at hand for the restoration a little over 1 million crowns (about $150,000). A large part of this sum came as a gift from U.S. Lutherans, the rest in the form of war damage insurance payments. So far the government has not paid its third of the building costs, and until it does so reconstruction of the Finmark churches must be delayed. The seriousness of the situation was emphasized at a recent meeting of Church of Norway bishops in the northern part of the country. Bishop Krohn-Hansen put it this way: "A new generation in northern Norway is growing up which has never seen a church building. If things go on like this, catastrophe will befall all church life in Finmark!"

Death Takes Three Danish Religious Leaders

Within the past month the Church of Denmark has suffered the loss of three of its most prominent leaders—Niels Dael, founder of the famous "congregation school" at Liselund, Bishop C. I. Scharling and C. P. O. Christiansen, since 1934 principal of the folk school in Frederiksborg. Dael was 94, still spiritually alive and busy at his chosen work until the moment of his death. As a young man he came under the influence of the Grundtvig folk school movement, then spent 11 years as pastor of a Danish congregation in Argentina. Later, while serving as pastor of a congregation in the province of Zealand, he started his Liselund folk school, which has exerted a tremendous influence in church life throughout Denmark. Visitors came to the school from all parts of the world. As a spiritual child of Grundtvig, Dael always refrained from imposing on others any specific dogma or viewpoint. Although he was not a scholar and held no university degree, Dael came



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to be thought of as one of the country's most effective preachers. Bishop Scharling was born into a family of famous churchmen; both his father and grandfather were professors of theology at the University of Copenhagen. He became a pastor, then dean of the Cathedral of Roskilde, and finally, in 1940, bishop of Ribe. The author of several books on theology, he was considered one of the Danish church's noblest characters. Christiansen's inspiring influence as a teacher of thousands of young men and women has left its mark on Christianity in Denmark. His death came suddenly as he was entering the pulpit to address a Scandinavian church conference in Göteborg, Sweden.

AN ANNOUNCEMENT

By the Editors of The Christian Century

It is clear from what has happened in China, and is threatened elsewhere, that the missionary enterprise of the Christian church has reached a great turning-point. What direction should it take?

Three great missionary conferences, to be held less than three months from now, will try to answer. To help the deliberations of participants in the assembly of the Home Missions division of the National Council of Churches, in the quadrennial convention of the Student Volunteer Movement and in the assembly of the Foreign Missions division of the National Council, The Christian Century is to publish a series of articles, starting next week. Each will bear on a different aspect of the missionary situation as it is *today*.

This series will open with a general introduction by the famous Scottish theologian, principal of New College, Edinburgh, Dr. **John Baillie.** His subject: "Beware the Whitewash!"

After that will come: "What Shall We Do About Communism?" by **Richard Shaull,** one of a group of younger missionaries forced from their fields by communism who have been intensively studying this problem. "A Negro's Experiences as a Missionary in Communist China," by **Darius L. Swann,** who shows how the situation looks to one in a racial minority. "Do Institutions Ruin Missions?" by Bishop **Ralph A. Ward,** Methodist bishop of Nanking, China. "Evangelizing a Procession," by **Hermann N. Morse** of the Presbyterian Home Board, the man who knows most about missions in the U.S.A. "The Nature of the Missionary Crisis," by **Charles W. Ranson,** brilliant secretary of the International Missionary Council. "Younger Missionaries and the Ecumenical Church," by **Theodore F. Romig,** just transferred from China to the faculty of McCormick Theological Seminary.

We believe our readers will find these articles of unusual importance. We invite our readers to help see that they are read by Christian pastors and laymen who, because they are not now subscribers to The Christian Century, are in danger of missing them. An acquaintance subscription, 13 weeks for $1, offers a simple way to do this.

Says an Ohio subscriber: "I am sending you a list of 15 trial subscribers and the $15 as a sign of their sincerity. Would that The Christian Century were the Voice of America!" What makes readers talk, and act, like this? Try a 13 weeks' trial subscription and see. Fill in the coupon, attach a $1 bill, and mail.

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MAIL TO THE CHRISTIAN CENTURY, 407 S. DEARBORN ST., CHICAGO 5, ILL.

Swedish Institute on Judaism Completes First Session

The Swedish Theological Institute in Jerusalem has concluded its first term. The idea behind this project of the Church of Sweden is to offer an opportunity for Christian theologians to become acquainted with Judaism. Its director is Prof. Hans Kosmala of Leipzig; its secretary, Greta Andren of Sweden.

K. E. Jordt Jörgensen.

Install Hospital Chaplain

St. Louis City Institution Offers Both Protestant and Catholic Services

St. Louis, Mo., Oct. 3.—William F. Rogers, author of *Ye Shall Be Comforted,* has been installed as Protestant chaplain of the St. Louis city hospital. It is reported that this is the only hospital in the nation with both Protestant and Roman Catholic chaplains serving on a full-time basis. They have the use of separate, beautifully appointed chapels.

Ministerial Alliance Sponsors Monthly Seminars

For its monthly meetings this year, the ministerial alliance of Greater St. Louis has instituted a series of unusual seminars, cost of which is being underwritten by a number of the city's Protestant churches. Harold Bosley, pastor of First Methodist Church, Evanston, Ill., opened the series Sept. 24; his subject: "The Work of Preaching." Other guest leaders for the seminars, which are divided into morning and afternoon sessions, are to be Reuben Youngdahl of Minneapolis on "The Pastoral Work of the Minister," Edward W. Brueseke of Zion Evangelical Church, South Bend, Ind., on "The Devotional Life of the Minister," Henry Smith Leiper of the World Council of Churches on "The Ecumenical Church," and Pres. Mordecai Johnson of Howard University, Washington, D. C.

Missouri Synod Dedicates New Headquarters

At a service attended by more than 2,000 persons Sept. 16, the Lutheran Church—Missouri Synod dedicated its new national headquarters on a downtown site here. The service was preceded by ceremonies at old Trinity Lutheran Church, mother congregation of the synod. In his dedication address Pres. Louis J. Sieck of Concordia Seminary referred to the new building as a "tool for Kingdom service."

List St. Louis Protestantism's Achievements of Recent Date

Recent achievements of cooperative Protestantism in this area "beyond the call of duty" are listed in a new column, "Federation Feathers," in the metropolitan church federation's bulletin. Among the accomplishments: testimony to and support of the Kefauver crime committee investigations (the federation was the first religious group to do so), radio appeals against

crime and corruption, introduction of the first religious telecast in the country ("The Protestant Hour," presented each Sunday at 9 a.m. over Station KSD-TV), and launching of the new KSD radio program, "The Pastor's Study."

And So Forth

Gerald Heard, theologian, author and lecturer, is offering a course in the philosophy of religion as a guest professor at Washington University this semester. The weekly session has been set for late Monday afternoon so ministers in the area can attend either as advanced students or as auditors. In the bringing of Mr. Heard to the campus St. Louis recognizes further evidence of Chancellor Arthur Compton's interest in the church.

The Evangelical and Reformed Church's Eden Seminary in suburban Webster Groves has an enrollment for the first semester of 162 students, 22 more than for the same period last year.

In the city of St. Louis, exclusive of the populous suburbs, $1,796,650 is being currently spent on erection of new church buildings. HAMPTON ADAMS.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

Angelo (Italian) *Drama.* Released from five-year prison term, young café singer finds the son left when his wife died in childbirth is a mulatto, born of his wife's affair with an American Negro G.I. The law says he must care for the boy, and he does so, resentfully. But the winsome child gradually wins him over, so that he finds parting with him almost too much to bear. An *appealing* film, often humorous in spite of its theme, and always moving. Contrived ending weakens its force, but it still manages to convey the message that war leaves more tragedies in its wake than are dreamed of. M,Y

Jim Thorpe — All-American (War.) Charles Bickford, Burt Lancaster, Phyllis Thaxter. *Drama.* Fabulous athletic career of stolid Indian who set all-time records in practically every sport, his subsequent tragic disintegration after previous summer job cost him his 1912 Olympic records as an amateur. A straightforward, *credible* filming, with Lancaster giving a commendable portrait of a man who found tremendous satisfaction in sports but could not meet the challenge when the going became tough. Effective re-creation of memorable sports events. M,Y

Rhubarb (Par.) Gene Lockhart, Ray Milland, Jan Sterling. *Comedy.* Brooklyn sees something new when its big league baseball team, along with $30 million, is willed to an alley cat beloved by late tycoon. The cat is considered very much a liability by the press agent appointed its guardian, by the ballplayers and the fans. But he comes through in a style to overcome all criticism. Introduction of sordid gambling element only jarring note in *sprightly farce* that departs from usual pattern, offers unexpected satire, moves at lively pace. M,Y,C

BEST CURRENT FILMS

For Family: Alice in Wonderland, Beaver Valley, Cattle Drive, Cinderella, Excuse My Dust, Follow the Sun, The Frogmen, Go for Broke, The Great Caruso, I'd Climb the Highest Mountain, King Solomon's Mines, Kon-Tiki, The Magnet, The Magnificent Yankee, Molly, Nature's Half Acre, Of Men and Music, You're in the Navy Now.

For Mature Audience: The Big Carnival, The Brave Bulls, The Bullfighter and the Lady, Captain Horatio Hornblower, Cyrano de Bergerac, David and Bathsheba, Fourteen Hours, Hamlet, Kim, Night Into Morning, Oliver Twist, Seven Days to Noon, Take Care of My Little Girl, Teresa, Trio. 10-24-51

The William Henry Hoover Lectures on Christian Unity

October 29, 30, 31, 1951

Mandel Hall at the University of Chicago

The public is invited. Admission free

By

Dr. Charles Clayton Morrison

Former Editor, *The Christian Century;* Editor, *The Pulpit*

GENERAL THEME

"The Idea of a United Church"

Monday, October 29, 4 P. M.

THE ECUMENICAL AWAKENING

Monday, October 29, 8 P. M.

A CRITIQUE OF DENOMINATIONALISM

Tuesday, October 30, 8 P. M.

THE CHURCHISM OF THE DENOMINATION

Wednesday, October 31, 8 P. M.

THE CHRISTIAN LIFE IN A UNITED CHURCH

Also — a three day conference on Christian Unity, beginning 11 A. M. Monday, October 29, in Mandel Hall, with an address by *The Right Rev. Angus Dun, D.D., Bishop of Washington, D. C.*

Other Distinguished Conference Leaders

Daniel Day Williams, Professor of Christian Theology, The University of Chicago; Gerald E. Knoff, National Council of Churches; W. Barnett Blakemore, Dean, Disciples Divinity House; Gene E. Bartlett, Minister, First Baptist Church, Evanston, Ill.; Hughbert H. Landram, Church Federation of Greater Chicago; John B. Ketcham, National Council of Churches; Alton M. Motter, The Chicago Sunday Evening Club. Under the auspices of

Disciples Divinity House of the University of Chicago

Church Federation of Greater Chicago

Department of Field Administration, National Council of Churches

Chicago Sunday Evening Club

Association for Promotion of Christian Unity

SINCE LAST OCTOBER

the following 67 churches have used Wells Organizations fund-raising services for their church building fund programs

Raised	*Church and City*
$1,300,000#†	Episcopal Diocese of Virginia
656,010	First Baptist, Midland, Texas
340,000	Broadway Meth., Indianapolis, Ind.
300,000#†	First Baptist, New Orleans, La.
284,480	Decatur Presb., Decatur, Ga.
278,053	First Methodist, Blytheville, Ark.
265,000†	First Presb., Johnson City, Tenn.
253,065	Central Park Bapt., Birmingham, Ala.
251,203	First Methodist, Lake Charles, La.
250,000#	Ascension Luth., Milwaukee, Wisc.
225,000	Methodist Temple, Port Arthur, Tex.
201,995	First Methodist, Shreveport, La.
200,348	Heavenly Rest Episc., Abilene, Tex.
200,000#	Pk. Place Ch. of God, Anderson, Ind.
200,000#	First Meth., Bartlesville, Okla.
192,988	Trinity Cathedral, Trenton, N. J.
175,000#	St. John's Presbytery, Tampa, Fla.
169,866	First Meth., Montgomery, Ala.
158,855	Capitol Hill Meth., Okla. City, Okla.
152,550	Wyatt Park Bapt., St. Joseph, Mo.
152,000	St. John's Meth., Santa Fe, N. M.
150,000#	St. John's Episc., Albuquerque, N. M.
150,000†	Trinity Presb., Montgomery, Ala.
150,000†	St. James' Episc., Alexandria, La.
150,000#	Cant. Mt. Brook Meth., Birmingham, Ala.
150,000#	Christ Episc., St. Joseph, Mo.
150,000#	Cen. Ave. Meth., Albuquerque, N. M.
147,394	Winfield Meth., Little Rock, Ark.
146,500	Lakewood Christian, Cleveland, Ohio
141,000	St. William's Cath., Cleveland, Ohio
131,391†	Preston Hollow Presb., Dallas, Tex.
128,500	First Methodist, Lexington, Nebr.
127,682†	First Baptist, Topeka, Kan.

Raised	*Church and City*
$ 125,691	St. John's Episc., Montgomery, Ala.
125,000	Westminster Presb., Alexandria, Va.
125,000#	Falls Church Presb., Falls Church, Va.
125,000#†	Francis St. Meth., St. Joseph, Mo.
125,000#	First Presb., Anderson, S. C.
119,171	First Meth., Pasadena, Tex.
118,136	The Presbyterian, Daytona Beach, Fla.
115,833†	First Methodist, Biloxi, Miss.
114,332	University Meth., Lake Charles, La.
104,500	First Cong., Wakefield, Mass.
104,300	Warner Mem. Presb., Kensington, Md.
103,043	First Presb., Waycross, Ga.
102,000	First Bapt., Lincoln, Nebr.
100,246	Mangum Mem. Meth., Shreveport, La.
100,056	Bethany Christian, Lincoln, Nebr.
100,000#	Eastwood Bapt., Houston, Texas
100,000	Ascension Church, Montgomery, Ala.
100,000#	First Meth., Nachitoches, La.
100,000#	St. Mark's Episc., Casper, Wyo.
100,000#*	St. Luke's Episc., Atlanta, Ga.
100,000#	First Presb., Cumberland, Md.
100,000	First Meth., Weslaco, Texas
100,000	Central Ch. of Christ, Clovis, N. M.
100,000	First Presb., Baytown, Texas
94,653	Cong. By the Sea, Miami Beach, Fla.
88,365†	First Presb., Savannah, Ga.
81,299	Grace Episc., Silver Spring, Md.
80,000	First Presb., Brunswick, Ga.
75,000#	Church of the Master, Cleveland, Ohio
75,000#	St. John's Episc., Mobile, Ala.
75,000#†	St. Patrick's Episc., Washington, D. C.
75,000	Trinity Methodist, Kimball, Nebr.
75,000#†	Chelsea Baptist, Kansas City, Kan.
75,000#	Church of Christ, Webster City, Iowa

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